

THE
Liturgical - Discourse
OF
The Holy Sacrifice
OF THE
M A S S E,
BY

Omission of Controversial
Questions; Abridged and ac-
commodated to the Pious use
of Devout Christians in
hearing MASSE,

By A. F. the Authour of the
same, at the instance of some
Devout Friends.

H. A. the last of the edition

*Shew to the People the Ceremonies
and Rite of Worshipping, and the
Way they ought to walk, and the
Work they are to do, Exod. 18, 20.*

1515

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140 old



1871


1871


To the Most
HONOURABLE

And the Most
Excellent **L A D Y,**
The **L A D Y**
A R U N D E L L;
BARONESS of WARDER
COUNTESS of the Sa-
cred Empyre, &c.

All Health and Prosperity.

Madam,

AVING lately
presented un-
to the view of
the World, my
Liturgical - Discour-
A 3 **ses,**

The Epistle

*courses, in which I at
large unfold the many
glorious Mysteries of the
Sacred Masse, and of
the only great Sacrifice
of Christians, which is
therein daily offered up
to God, through all Na-
tions of our Catholick
Communion; under the
Illustrious Name of the
Baron of VVarder,
Your Most Noble and
Most Excellent Con-
sort, as under a secure
Shield*

Dedictory.

Shield to defend it a
gainst the over severe
Tongues of this Censo-
rious Age, and as a
Charm of most exemplar
Piety, to all Zealous, to
this the greatest Act of
Religious Worship and
Perfection; I now esteem
it my special Duty and
Obligation, to Conse-
crate this small abstract
of those larger Vo-
lums, to the Patronage
and Protection, of your
A 4 Most

The Epistle

Most Honourable Person, and Most Heroick Christian Vertues.

For besides, that it were a high Crime, to separate these smaller Streams from the Fountain-head, whereto your Honour already claims so just a Title; Your many Signal favours have been so conspicuous towards me, that I ought, at the least, thus, to let the World know
the

Dedicatory.

the height of Your
Merits; though I may
not presume to attempt
the repaying the least of
Your Incomparable Ci-
vilities, by the greatest
of my Wishes or Endea-
vours. My ambition
is, by these choice Ears,
glean'd forth the Rich
Fields of the highest
and most Sacred of all
our Christian Myste-
ries, to make a small Of-
fering at the Shrine of
Your

The Epistle

Your Most Illustrious
Vertues, and witball,
still to profess my self
Your Honours insoluble
Debtor.

Truly, the Subject of
this Abridgment, as it
Merits the highest val-
ue and veneration from
every true Professor of
Christian Perfection; so
it has ever been most
suitable to, and attra-
ctive of Your Religi-
ous Piety. It is the
Sta-

Dedictory.

*stupendious abstract of
the Birth, Life and Pas-
sion of our most glorious
Redeemer. It is the
great propitiatory Sacri-
fice, once offered in blood
by the Son of God on
the Altar of the Cross,
and still Mystically slain
on our Sacred Altars,
for the attonement of
Heaven, and the recon-
cilement and eternal U-
nion of Men and An-
gels, to their offended
Creatour.*

The Epistle

Creator. And as it is the most Sober and Solemn Test of our Catholick-Unity, Worship & Perfection : So it is the most efficacious encourager of Devotion, God could bequeath to man, whereby to assure him of his present Mercies and future Happiness.

Madam, It is by the power of this Sublime Act of Christian Worship, that Your Catholick

Dedicatory.

lick Soul, amidst the
worst of times, and not-
withstanding the horri-
dest Scandals and Blas-
phemies, carnal wisdom
could vomit against the
most Sacred of our Chri-
stian Duties, has been
kept stedfast in the Pro-
fession of Christianity,
which even from the
Laver of Your Holy
Baptism has grown up
with You, and has most
fruitfully Branched
forth

The Epistle

forth into many goodly
Offsprings, the living
and choice Images of
your Noble and Christi-
an Zeal ; and which will
render your Memory
Sacred and Immortal.
For if the malice of Sa-
tan shall not be able to
undermine or shake the
Rock of our Christian
Doctrine, nor the Blas-
phemies of the greatest
Criminals, Cancel or
Frustrate the Decrees of
the

Dedicatory.

*the eternal Providence
over Believers; Nei-
ther shall it ever make
void the Veneration and
Piety of Christians, to-
wards the Sacred Masse,
and the unbloody victim
therein daily Sacrificed
for their Reconcilement
and Comfort, and for
their encouragement, a-
midst the bitterest Perse-
cutions, Sensuality, and
Satan can raise up a-
gainst them. So that by
these*

The Epistle, &c.

these my weak labours, in the discovery of this ineffable Mystery, I may justly hope that I have in some measure fitted an Offering, at least for the Subjects sake, worth your Acceptance; and which will, for its own sake, merit a proportionable welcome, from the heart, and most affectionate wishes of

12 MA 63 Madam,
Your Devoted Servant

A. F.

The first Part of things necessary
to be known, for the better un-
derstanding of the *Masse*, and
the satisfaction of the Curious.

S E C T. I.

*Of the word, substance, and bene-
fits, or fruits of the Masse.*

1. Of the word *Masse*.

Q.



Hence comes this
word *Masse*?

A. Some will have
it from the word
Missach in Hebrew,
which signifies a

voluntary Oblation, under which
name the Holy Fathers do call that
which we term *Masse*, frequently

B

Ob.

Oblation, Holy Oblation, Mysterious Oblation, and the Latin word, *Missa* may well be said to come thence.

Others do say, that the word *Missa*, doth signifie *Missa* or *Transmissa*, a Mission or Transmission of the Sacrifice, or prayers of the People, in the Sacrifice sent up or offered to God, and taking the word *Masse*, as proper to our own Language; it may be said, that it is a Mass heap, or compound of the mysteries of Christ's Passion.

The *Greeks* do call it *Liturgia*, which in its own proper signification, signifies Ministry; but by Appropriation, or by way of Excellency, it is generally by them applyed to the Holy Sacrifice of the *Masse*, whence the *Masse* and *Liturgie* are Synonimies, signifying the same thing; So that which the *Greeks* call *Liturgie*, the *Latins* call *Masse*, and for the thing in its self, no Christian Nation since Christ, until these our latter times was without it.

Q. Have you no other names of the Masse?

A. Some

- A. Some of the Fathers, call it the *mystery of the New Testament*; some, the *Sacrament of Sacraments*, *Mystery of Mysteries*; *Host of Hosts*, *Sacred Action*; others, the *new Oblation of the New Testament*; the *pure Oblation of the new Offering in the Law*, the *vital and impolluted Host*, the *honourable and dreadful Sacrifice*, the *Sacrifice of Melchisedech*; a *Sacrifice* which succeeds all the *Sacrifices* of the old Law, and comprehends all difference of *Sacrifices*. Others term it the *Incrumental and Life-giving Sacrifice* in the Church, to omit many other Fathers, for few of them have omitted to speak honourably of the *Sacrifice of the Masse*: I will conclude with St. *Augustine*, who styles it the *Holy Masse*, the *Sacrifice of the Altar*, the *Holy and mysterious Sacrifice of the New Testament*, the *Churches Sacrifice*, the *Sacrifice of our Mediatour*, the *Sacrifice of our Redemption*.

2. What *Masse* is ?

Q. Is the Masse a Sacrifice ?

A. The *Masse* is a Sacrifice of the Evangelical Law, instituted by Christ in his last Supper, consisting in an Oblation of Christ's Body and blood, under the species of Bread and Wine for a perpetual memory of Christ's passion ; in which Definition we may consider that it is a Sacrifice, for God never left his Church without Sacrifices, as is to be seen in the Law of nature, and the written Law ; nay, there was never Nation so Barbarous, but either by the light of nature, or by imitation of God's Church had their Sacrifices ; and accordingly the whole Christian Church believes, and alwayes hath believed, that Christ left unto us Christians a Sacrifice ; and therefore Secondly, it is said to be a Sacrifice of the Evangelical Law, to distinguish it from all precedent Sacrifices of the Old Law ; for as the Law was changed, so also the Sacrifice ; all former Sacrifices
cea-

ceasing, it was necessary there should be a new Sacrifice for the new Law.

Whence it is Thirdly said, Instituted by Christ, for as he alone did or could institute the Sacraments, so he alone did or could institute the Sacrifice of the *Masse*; which by Tradition, the Church hath alwayes received, as the Holy Fathers and Councils in all ages do testifie. Our Adversaries have most diligently laboured to find out some Additions, which have been made thereto, and in this they much glory, but indeed their glory is in vain; for Additions suppose the thing in being, wherefore in that they alleage such Additions even very neer to the Apostles, they confess that the *Masse* was then in being; and consequently, that it was ever since the Apostles, who received it from our Saviour.

And therefore Fourthly, it is said in his last Supper, when he exercised the Function of his Priesthood, according to the Order of *Melchisedech*; following the prophesie of *David*; and therefore Fifthly it is

said, consisting in an Oblation of Christ's Body and blood, under the species of Bread and Wine, as Christ himself in his last Supper did, bidding his Disciples do the same.

Lastly, it is said for a perpetual memory of Christ's passion, which our Saviour then commanded, saying, *do this in memory of me*; that is as St. Paul saith, *to shew the death of our Lord until he comes.*

All this is the continual belief of the Church, brought unto us by Universal Tradition, testified by the Holy Fathers and Councils.

3. Of the fruits and effects of the *Masse*.

Q. What are the benefits which we receive by the Masse?

A. We may well say in general, that by the *Masse* we receive the fruits of Christ's passion on the Cross; for the *Masse* is an application of that passion to our Souls good, and a continual renovation of the same passion; communicating unto us the won-

wonderful effects thereof; the Council of *Trent*, Sess. 22. c. 2. saith, it is one and the same Host, and the same Offerer, now by the Ministry of the Priests, who offered himself on the Cross, different only in manner of Offering, the fruits of which incruental Oblation are by this most plentifully received.

Q. Are there no particular or proper effects of this Sacrifice?

A. Yes, as we may gather from the denominations, which a learned Lay-man has, *l. 5. Tract. 3. Chap. 2.* who calls it *Latrentical*, in as much as it is referred to the worship and honour of God, and profession of his Supreme excellency and dominion over all Creatures: which a *Lapide* in *cap. 26. Mat.* explicates thus saying, One of the motives why Christ instituted the same Sacrifice of the *Eucharist*, was, that the Church might have wherewith to worship God Sovereignly, and condignly, and continually honour and adore him with *Latria*; that is, with worship due only to him, for this Victim which is

offered to God in the Sacrifice of the *Eucharist*, is commensurate and equal to God himself; Christ who is both God and Man being this Victim; all our worship and honour being but little and vile in comparison of God, Christ hath made himself a Victim in the *Eucharist*, that by it, as equal to God, we might equally worship God, and exhibite as much *Latria*, and honour as he himself is worthy of, and as much as he can of our duty ask of us.

Secondly, he calls it *Eucharistical*, because it is made in Commemoration and Thanksgiving for the Sovereign benefit of our Lord's passion, which is the Fountain and Spring of all God's benefits to mankind; we poor Creatures had nothing to gratifie God for all his innumerable benefits, especially for these great benefits of our Redemption; and therefore Christ amongst other graces of his infinite Clemency, hath left us a Sacrifice of Praise and Thanksgiving exceeding all other Sacrifices, which also cannot but be acceptable to God
the

the Father, whence this Sacrifice take by way of Excellency the name of *Eucharist*, that is Thanksgiving; whence St. *Augustine* saith, how can greater thanks be given then by Jesus Christ our Lord, whom the faithful do offer in the Church in this Sacrifice.

Thirdly, he saith it is *Impetratory*; that is a Sacrifice whereby we may obtain whatsoever we shall ask or desire, if we make our Petitions as we ought. Our Saviour said, *Ask and it shall be given you*, in this Sacrifice he hath not only taught us the true means to make our petitions, but also an assurance of obtaining what we ask; for the Father cannot deny what we ask in his Sons name, much less what we ask by his Son, who is offered here unto him; for as with him he hath given all things, with him he will refuse us nothing.

Fourthly, he terms it *Propitiatory*, for it makes God propitious and merciful unto us, for by it Gods wrath is appeased, and our Sins remitted. Whence a late Authour well said, that it brings the first Grace and Remission:

B. 5;

of

of mortal Sins, by way of impetration, raising in us good motions, by which we may find grace in time convenient if we concur thereto. Secondly, by the same way it gives encrease of grace, that is, those who are in Sin, may receive the grace of Repentance, and those who are in grace, may receive encrease thereof. Thirdly, it remits venial Sins. Fourthly, it takes away, or remits pains due for our Sins. Fifthly, by way of Impetration, we may obtain not only Spiritual graces, but also Temporal benefits, as conversion of Infidels, or Hereticks, or Sinners encrease of perfection, victories over our Enemies. St. *Chrysostome* sayes, we Sacrifice for the sick, for the fruits of the Earth, and of the Sea, and for the whole World; in fine, this Sacrifice is offered by the faithful in all necessities, in so much that in many places Christians will not begin any work, Suit of Law, journey, or such like, before they have offered the Holy Sacrifice of the *Masse*.

SECT.

S E C T. II.

of the use, practice, and manner of hearing Masse.

I. Of the use of hearing Masse.

Q. **W**hen ought we to hear Masse?

A. On all Sundays and Holy days by precept of the Church, for as our *St. Bernardine* sayes, we ought on such days to persist in prayer, either mental or vocal, and we cannot do it better than in the Masse, which he proves by the precept of Sanctifying the Sabbath, and by the precept of worshipping and honouring God; for no Christians ought to content themselves, in only abstaining from servile works, which is the Negative part of the precept, but the Affirmative part carries with it another obligation; for it ordains the Sanctification of the Sunday.

Sunday which is Holy, and with sanctity of prayer and praise to be observed; whence St. Gregory sayes, we ought to rest from all earthly labour, and insist in prayer, that if we have negligently spent the Six days, it may be expiated by prayer on the Sunday. St. Clement avers, that we can have no excuse before God, if we do not come on Sundays to hear Sermons, Sacrifice of the Masse, and Communion. And the Counsel of Forejulienſe sayes, that we ought first to abstain from all Sin, and from all Terrene work, and to give our selves to nothing but prayer, and have recourse to the Church with great Devotion of mind, with charity and love; to bless God the Father, and with all our hearts to praise him: whence the Church willing to provide for the good of Souls, hath determined this Act of hearing Masse, as being most proper for such days, and most profitable for our Souls; for we can do nothing more pleasing to God, nor wherein God is more delighted, and our prayers more assuredly heard.

Q. Is it good to hear Masse daily?

A. Yes,

A. Yes surely, for it is a manifest sign of great indevotion to do only those things which are commanded, precepts indeed were made to prevent Sin, and may be performed out of a servile fear; but good Christians must observe them out of a filial fear, which is an effect of love. The Child who only fears the Rod, is seldom pleasing to his Parents, at least deserves not their love; and not to hear *Masse* but on days of Obligation, argues great defect of the love of God, and want of true Devotion.

Moreover, if we did reflect on the good we lose in not hearing *Masse*, or on our spiritual necessities, we would be at least as careful and solicitous to crave help in them, as in our corporal necessities; nay of superfluities. If we feel any Ach, Dolour, Infirmary or Sicknes, we are careful to have Plaisters, Purgations, Section of veins, or whatever remedy is requisite; no labour, no industry, no diligence is spared, no procrastination or delay is grateful; and is not our
Soul.

Soul (which is infinitely more to be esteemed) in need of help at all times, not only on Sundays and Holy days, but in each day of the week. For though they were Saints, yet they have an Emulation of greater vertue, and progress in perfection. But alas we are sinners and feel the burthen of our Sins; our Souls are sick and infirm through the Corruption of our Nature, not only prone to sin, but are actually infected therewith, none are without sin, and consequently we stand in need of help daily and hourly; have we not then great reason to go more frequently to this health-giving Sacrifice, whereby as is said before, we may be purged, cleansed and spiritually cured.

Again, if there were great Treasures and Riches to be had in any place for all those who should come and take them, would any forbear to run to that place? sure they would make no delays, spare no labour, take no rest, nothing could hinder them. Now in the *Masse* there is a Treasure of spiritual Riches, or
 1706 Hea.

Heavenly Benedictions and Celestial gifts, more to be valued than the whole World, and all its Gold and Silver; what stupidity then is it to neglect, what we may so easily by the mercy of God obtain?

In fine, do we not daily want mercy and grace, or the encrease thereof? let us hear *Masse* daily, both are there to be had: are we grateful to God? as we receive benefits daily, so let us thank God daily, and we cannot do it in a better place. Do we want any thing either in Spirit or in body? the *Masse* is the sure means to obtain it; our wants are *quotidian*, it is convenient to seek a *quotidian* help and remedy.

Although our Holy Mother the Church doth not command it, yet she plainly and piously invites us thereto, ordaining that *Masse* should be said daily, that all good Christians might be present thereat, and praise God with the Priests, the Church doors are open, the Priests attend you at the appointed hour, the Bells ring to awaken and call us thereto.

Hono

Honorius well said, the Church reiterates the Sacrament or Sacrifice daily, that those who labour in the Vineyard may be refreshed daily.

The Holy Council of *Trent*, *Sess.* 13. *cap.* 2. sayes, before Christ was to depart out of this World to his Father, he made this Supper, wherein he poured forth the Riches of his Divine love towards us; which *St. Bernard* termeth love of loves, love which is truly love, love drawing love, love exceeding all love; and our *St. Bernardine*, *Furnace of love*; and in another place he cries out, O how viscerous is the charity of Christ? O ardent love of his heart! O admirable immensitie of so great love! O incomprehensible latitude of so great a favour: he would be inflamed with so great ardour of love towards our littleness, as to bestow on us so abundantly his flesh for meat; and his blood for drink, as if it did not suffice our amorous *Jesus*, for the shewing of his inebriated love, that he did once really shed his sacred blood on the Cross, unless he should pour it out for us in the Sacrament.

ment. Now I believe there is no good Christian so tepid and cold, but would with all his heart, he had been present there; and doth not our faith teach us that the *Masse* is the same with Christ's Supper, which Christ himself continues in the Church, and so will do to the end of the World; he himself is present, he himself is the principal cause of the Holy action, and here he gives the same, which he gave then: there is no difference but in the visibility of the one, and the invisibility in the other; Faith which ought to command and rule both sense and reason, tells us it is so. Good God! how is it possible that any Christian can neglect to correspond in some way to this great love, which is actually every where offered and presented unto us in the Sacrifice of the *Masse*? he comes daily to seek us, and shall we think much to go to him daily?

Q. My Soul is much comforted in what you have said, and I will endeavour to apply my mind to this consideration henceforward; but if you please have we no other cause of Devotion? *A.*

A. We read in the Evangelists, that many Women did follow Jesus to see his passion, and all his acquaintance stood by his Mother and two *Maryes*, and St. *John*, out of their tender love to their Master; Our Faith also teaches that this Holy Sacrifice is a renewing of Christ's passion in our memory; nay, (as hath been said before) it is the same with the Sacrifice of the Cross, and is made in the remembrance of Christ's death and passion; shall then our senses be more prevalent than our understanding enlightned by Faith, which teaches us that the *Masse* is a continuation of the same passion unto the end of the World; wherefore it becomes us to hear *Masse* in the same manner as if we were present at the Cross, and beholding our Saviour suffering thereon, the rather because thereby the effects of the passion are applied to us.

I will end this Subject with an example of St. *William*, sometimes Bishop of *Burgos*, who being present at *Masse*, was so devout, that Tears did flow

flow from his eyes, as waters from Fountains; and being asked the reason thereof, he answered, because when I think that Jesus Christ Sacrifices himself every day; I have no less Dolour or Sorrow then if I did see him immolated on Mount *Calvary*: certainly on this consideration any devout heart would have a feeling of Christ's passion, which is lively represented in all the Rites and Ceremonies of the *Masse*, as in the second part will more amply appear.

Q. What other Consideration will you give me?

A. All Histories do testify the great Devotion of the primitive times, how fervent the Christians were to Communicate daily, and consequently to hear *Masse*; and when they could not, they carried the blessed Sacrament to their houses, and this principally in time of persecution. *St. Chrysostome* gives the reason, for saith he, *Devout Souls do return from this Table (that is from the Sacrifice of the Masse) as it were breathing*

ing fire, become terrible to the Devils. And St. Cyprian, he cannot be prepared for Martyrdom, who is not armed by the Church: The mind fails which is not raised up and inflamed by receiving the *Eucharist*; those therefore who are in places of persecution, ought more frequently to receive the holy Sacrament, and at least hear *Masse* daily, that so they may be prepared against their Enemies, and be the better disposed to suffer for Christ.

Q. Have you no examples for this bearing of Masse daily?

A. St. Augustine testifies, that his Mother did hear *Masse* daily. Our *St. Anselm* when through old age he could not say *Masse*, daily heard it. *St. Thomas of Aquin* knowing the vertue thereof, was wont even in his deepest studies to say *Masse*, and to hear another, and oftentimes did serve thereat. And *St. Wenefellaus*, Duke or King of *Poland*, on whose day I write this, did every day hear *Masse*, and many times did serve the Priest therein. But what do I go to for-

Forreign examples, our King *Henry*
 the Third was so devout in this kind,
 that *Fox* sayes of him, that he spent
 his days in hearing of *Masse*. And
 Bishop *Smith* in his *Flores* cites many
 Authours, affirming that he was wont
 to hear Three high *Masses* every day.
 The answer that he made to King
Lewis is remarkable, for when the
 Holy King said that he ought not to
 apply himself alwayes to hearing of
Masses, but sometimes to hear Ser-
 mons: he answered, that he had ra-
 ther see a friend oftentimes, then
 hear another speak of him. The same
 St. *Lewis* affirmed, that *Psalms* and
Masse would deliver from all dangers
 and shame; to this we may add the
 great Devotion of King *Alfred*, who
 notwithstanding that his Enemies ap-
 proached, yet being at *Masse* he
 would not depart until the *Masse* was
 ended: and thereby, as it is believed
 he gained a signal Victory.

But what do I stand to relate such
 examples known to all who read the
 lives of Saints, scarce any Saint or
 Devout persons have been defective
 in

in this kind of Exercise ; and such is the practise of almost all Catholick Countries, where not only the Masters and Mistresses with their Children ; but servants, also labourers and Travellers for the most part do hear *Masse* every day. Memorable is the example of blessed *Raymond* a Dominican Fryar, who was wont to say, *I cannot rejoyce or take comfort that day wherein I am forced not to say Masse* ; Devout persons will find the same effect in their Souls, if at any time they be barred or hindred from hearing *Masse*. Imitable is the example of *St. Elzear* Count of *Arian* in *France*, who amongst other of his precepts given to his Family, in the first place saith, *I command that all those of my Family be present every day at the Holy Sacrifice of the Masse* ; for as long as God is served by me, I fear not, that anything will be wanting to me. The like care we may read in the life of that famous *D'Rentes*, and what is more, the Catholick Commanders even in the Field, are careful that their Souldiers hear *Masse* daily.

2. Of the manner how to hear
Masse.

Q. What reverence is to be used at
Masse?

A. St. Chrysostome complains, that some are so unadvised and foolish, and dissolute, that not only in the time of *Masse*, they stand and talk. I fear some will plead prescription thereby, and so defend their standing and talking there, marking or noting others, and going up and down, and trifling most part of the time, if not worse; some there be that for shame sake, with some difficulty kneel, at least with one knee at the Elevation, and that scarce done; will rise up again; The plea is strong, and too much accustomed in many places. But the Holy Fathers in condemning these abuses as vicious, and detestable amongst Christians, do highly commend due Reverence to the Holy Sacrifice.

I cannot say, but the Devotion of good Christians in this behalf is more
 solid,

solid, and grounded upon better motives; yet according to the exterior, we come short of the fervour used by the *Jews* and *Infidels*: for if we remember, in the old Testament, we shall find that the *Israelites* did exceed us in exterior Devotion, Reverence and Worship during the time of their Sacrifices, which nevertheless were but figures of this Sacrifice. And in a book of the *Ottoman* Empire set out not long ago, we read, that the *Turks* in their prayers, do perform that action with very much Reverence and Devotion, and hold that they ought to be so intent, and freed in their thoughts, on this Religious act towards God; that no business of the World, though the execution of the *Sultan's* decree, should at the same time be commanded; or fire should burst forth in the very Chamber where they remain; or an armed Enemy within their Gates or Camp; ought not to be diverted, or break off abruptly their prayers; to extinguish or oppose themselves against their inevitable de-

destruction; It is much that *Infidels* should be possessed with such excessive awe and fear of the divine Majesty in the time of their prayers. And we Christians be so easily distracted in time of so great a Sacrifice, and upon slight occasions withdraw our selves from it, to the great distraction and dis-edification of others.

It is reported that the *Aethiopians*, although aged, do never sit in the Church, but out of Reverence alwayes kneel, or stand leaning on their Staves. Memorable is the example of the Emperour *Theodosius*, who would never enter into the Church to hear *Masse* with his Arms or Crown, but left them at the door; alleaging that such Reverence ought to be given to such places, wherein the divine Majesty of God did more especially shine. St. *Martin* did behave himself in the Church with so great Reverence and Devotion, that he was never seen to sit there, but alwayes to kneel or stand with trembling and pale fear, being demanded

the cause thereof, he answered, shall I not fear and tremble, knowing that I stand before God. St. Gregory Nazianzen relates of his Mother, that her veneration to the Churches was so great, that her voice was never heard therein; but in silence she honoured the Holy Mysteries, and that she never turned her back to the Altar, nor ever spit in those divine places.

Q. What say the Holy Fathers of this?

A. I will only cite some few, devout St. Bernardine first occurs, who in one of his Sermons sayes, Let our entry into the Churches be humble and devout, let our abode in them, be quiet and acceptable before God, pleasing to the beholders, which may not only edifie the standers by, but also encourage them; let us attend in those places to the sacred Solemnities with intent affections, and insist in devout prayers; let all vain things cease, much more filthy and prophane; away with all talk and confabulations. Woe, woe to the impudence of men, for they are confounded with
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greater shame before men, than before God; for we are bold to do many things in the sight of God, which we would be ashamed to do before men. This he learned of his and our Seraphical Father St. Francis, whose words are, *It is a great misery and miserable infirmity, that we should regard any thing in this World, when we have God so present. The whole man may dread, the World tremble, and Heaven rejoyce, when Christ the Son of the living God is on the Altar in the hands of the Priest; O admirable altitude! O stupendious favour! O humble sublinity, the Lord our God, and the Son of God so humbles himself, that for our Salvation, he hides himself under the little form of Bread: Behold O Brethren God's Humility, and pour forth your hearts before him, and be ye humbled, that so you may be exalted by him.*

It is a Rule which amongst others St. Augustine gives, *Nothing at all ought to be done in the Oratory, Chappel or Church, besides the Worship of prayer or singing, that our works and mind continually employed may be agreeable*

to the name of Oratories or place of prayer.

I will conclude with the words of St. Nilus, who with St. James the Apostle in his Liturgie, and St. Chrysostome very frequently, St. Ambrose and St. Cyril affirms that the Angels are there present with fear and trembling; he concludes, *I write these things that understanding of what dread the Divine Majesty is: ye do not remissly neglect the fear of our Lord, nor permit any others to talk or mutter, in the time of the Oblation, that is the Masse, nor rashly harken or be moved from becoming gravity, or to go up and down with idle and divided divagations.*

Of Intention.

Q. Is it necessary to have an intention to hear Masse?

A. There are some who go to hear Masse following their fancies, with little or nothing of a rational action, for they little consider, why, wherefore, or for what end they come to Masse:

Masse: but do as they see others do, or like sheep one follows the other; or out of Custome, no way reflecting on the spiritual operation, necessary to such spiritual and supernatural mysteries. Whereas man who is rational, ought to work rationally with reason and prudence; and first propound the true end of what he is to do, directing his intentions thereto, and then to consider proportionate means to attain that end, and accordingly to frame his actions. The first thing therefore required is intention, from whence all humane actions have their value or worth, or the contrary.

The intention therefore leads and governs the mind and understanding, whence St. *Anthony of Padua* said well, *The intention illuminates the knowledge of good works, low and mean works done in spirit and right intention, become valuable and meritorious*; but the best works lose their value and esteem, where just and good intentions are wanting: would we have God to receive that which

we do not offer : or can we expect to obtain what we never intended to ask ? such prayers are rather babling, and at the best are but abusively called prayers : and therefore it is no wonder, if they be ineffectual ; for surely God is not *vocis sed cordis auditor*. It is the devotion and Intention of the Heart, which makes our prayer pleasing to God, and profitable to our Souls.

Mellifluous, St. Bernard will give us a notable pattern to this our purpose, saying, *Come Intentions, Cogitations, Wills and Affections, all my inferior parts ; let us ascend to the Mountain, (That is to the Masse, or to the Church) where our Lord sees, and is seen : yee cares, Solitudes, Anxieties, Dolours, Services, expect me here (that is at the door of the Church) with the Ass my body, whilst I with the Boy, that is, with reason and understanding, hastning thither, after we have Adored we may return unto you, for we will return : and alas, how quickly shall we return. When we go to Masse, we ought to lay*

lay aside all other thoughts, and bend all our intentions to what we are then to do.

Q. How many wayes may one make his Intentions?

A. The intention may have influence upon our actions actually, virtually, or habitually. Then our intentions are actual, when by an application of the mind, we actually intend such or such an end of our actions. Then virtually, when having made first an actual intention, we do such or such actions in conformity, or in vertue of such a precedent actual intention. Then habitually, when being accustomed to such and such actions, which import such or such intentions, we do them without reflection on them. For example, when I actually intend to go or hear *Mass*, then my intention is actual; as likewise to hear it for such and such ends, or for remission of my Sins, for to obtain grace and such like. And when I do what becomes a Christian by vertue of my precedent intention there is a virtual influence on what

do, although I do not reflect upon any such intention. An example of the third, may be of him who is accustomed to give Alms, not considering actually what he doth at the present; who nevertheless would not give it but for God; such a one may be said to have a habitual intention.

The first, to wit actual intention, as it importeth a continual intention to the end, is proper only to the perfect, and such who have obtained that special grace of God, who by a perfect abstraction from all earthly things, are absorpt in God: nevertheless, by diligence, we may at least frequently renew those actual intentions, provided that it be not done with anxiety or trouble of mind, to the hindrance of the action we are to do.

The second, that is, virtual intention suffices to make our actions pleasing and acceptable to God, meritorious and profitable to our Souls, and in this none can pretend difficulty; for what is more easie then to make some actual intention, either
be.

before they go from their Houses, or when they are in the Church, or at the beginning of the *Masse* to hear it for such ends as they shall propound to themselves, so to prepare themselves for so Holy an action; now the intention so made virtually, accompanies the whole action; and unless some contrary intentions intervene, makes the whole action vertuous and meritorious in such sort, that although we have many distractions, coldness of Devotion, want of fervour or such like, the action so done loses not its merit or effect.

The third, that is habitual intention, is or ought to be common to all Christians, who in vertue of their Baptism and Faith, may be said to intend all that becomes a Christian; and in doing such things may be said to have an habitual intention, which all have in some degree, who do not their actions for some other end, as for humane praise or glory, or such like. In so doing they do a work which is good in it self, if not vitiated otherwise, though I cannot say vertuous, as

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they are done by them, yet the action of hearing *Masse* may be profitable, if not for their own sakes, by the prayers and merits of others, especially by the prayers which the priest hath in particular for all there present, as in place convenient shall be declared, and also offers the Holy Sacrifice for them.

Of Attention.

Q. What difference do you make between Intention and Attention?

A. Intention as I said before, is to the end. Attention is to the action we are to do for that end: or Intention may be said to be an interiour or mental consideration of the object; and Attention the application of the faculties of the Soul and Body to the mysteries therein represented, or rather to the performance of the act intended; so that we may well say, Attention is but a continual effect of our Intentions.

Q. What necessity is there of Attention?

A. The

A. The wise man gives us this Counsel: *Before prayer prepare thy Soul*, to wit with good intentions and desires, *and be not as a man that tempts God*. He tempts God, who when he prays, or does a work that is good in it self, attends not to what he does; as such who speak or make prayer to God, and have their mind on other things. And therefore in another place the same wise man advises us *to take heed of our selves, and attend diligently to our hearing*, that is, to what we are doing. And Solomon gives this caution, *when thou doest sit down to eat with a Prince, attend diligently what things are set before thy face, and set a knife in thy throat*; which in a mystical sense, we may apply to our purpose, for when we come to *Masse* we come to the Princes Table, where we are to observe, first to consider whose Table it is, and our Faith teaches us, that it is the Table of God, which is full of Majesty and power, in whose presence the Angels do tremble; it is he who invites us, he honours us with
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his presence, and the Altar is his Table. Secondly, we may and ought to attend diligently to the things set before us, the actions of the Priests, the Rites, Ceremonies, Mysteries and prayers, which the Church has ordained for the honour of so great a Prince. Thirdly, we ought to have the Sword of Fear always in all our actions, words, gesture, and behaviour; that we neither think, speak, or do any thing there which beseems not to be done before so great a God.

Q. But how shall we do this?

A. We read in the lives of the Fathers, a short, but profitable admonition, Ibi Ubi; there, where: which the holy Arsenius thus interprets; Let our hearts be there fixed, where are true joyes: let the mind be there, where you are in body, and not the body in the Church, and the mind in the Market-place: It is good to remember where we are, and there fix our minds, that the whole man be there, and not divided. I know many find difficulty herein, but may we not be ashamed,

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to be so attentive, vigilant & respectful to a temporal Prince, and say we cannot do as much to the King of Kings; we can be Three hours attentive to a Play, or some Poppet shew, or such like, and we cannot attend one half hour to the Heavenly Mysteries; we can seriously attend to a story, to sports and games whole nights, but to give attentive mind to this sacred Oblation, every little time is too much, &c.

Q. Whence comes so great neglect?

A. The enemy of man-kind seconds our slackness, seeking by all means to hinder this our attention; for when he cannot prevail to stay us from *Massé*, which above all things he hates, he seeks to prevent our intentions, by employing our minds on other things, or busineses or with company, or sometimes distempers of body or mind: many times conceived or fancied, if not fained; wherein the Devil hath a Thousand inventions, as one may experience if he would but reflect on them, and by discovery may the better avoid them.

Now

Now in the time of *Masse* he hath innumerable tricks, to with-draw our attentions, seeking to distract and divert our minds, by suggesting vain and worldly thoughts of Lucre, Gain, Vanity, and anxiety, of charge, or Family, and such like ; and not unfrequently, he makes use of others who are present, to draw them to talk and prattle, or mutter at others ; sometimes causing in them a tediousness or wearisomness in kneeling, or expecting so long time ; and when he cannot do this, he moves them to look up and down and about them, to see and behold what others do, gazing on their actions, behaviour and gesture, yea their Fashions and Apparel ; if they chance to see any devout, or attentive to the *Masse*, instead of following their example, they censure them of Hypocrisie ; if some do behave themselves unseemly, they take occasion to deride them. Infinite are the wayes which the Devil hath to impede and hinder us, from reaping the fruit and benefit of this Sacrifice ; he chuckles to see the

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wanton behaviour of some, who im-
ploy the most part of the time in
fond love-tricks, or foolish comple-
ments.

5. Why is the *Masse* in *Latin* ?

Q. If attention be so requisite, why
is the *Masse* said in *Latin* ?

A. I suppose this matter not to
concern any matter of Faith, but on-
ly concerns the Government of the
Church, which in the Council of
Trent was determined, as soon as any
question was made of it ; for in pre-
cedent times, I mean before these lat-
ter Hereticks, all antiquity did agree
in this, that the *Masse* in the *Oriental*
parts was said *Greck* or *Hebrew*, and
in the *Western* parts was alwayes
said in *Latin*, and so in *England* from
the beginning of its conversion ; and
no *Liturgies* or *Masses* was ever in the
vulgar Language ; wherefore it re-
mains only to shew here the grounds
thereof.

Now as there is one Lord, one
Faith, and one Baptism ; so there is
one

one Church, and one Sacrifice : and this one Church, in as much as may be, speaks the same Tongue ; that as our hearts are united in the same Faith, so our devotions to the same Sacrifice ought to agree in those Tongues, which are not subject to alterations and changes, as vulgar Languages are : wherefore the Church hath thought fit to have this divine Sacrifice to be celebrated in *Latin*, which uncorruptedly, and without alteration passes throughout the Western parts, as common to all the Nations thereof ; So that in diversity of Countreys, still there remains the same form of *Masse* equally intelligible to all, and thereby any Catholick in all Countreys finds the same Sacrifice, and understands it as well in one Countrey as in another : and certainly there is no exteriour thing, that so much agrees to the Unity of the Church, and Conformity to the divine Service, and the Priests in all Countreys wheresoever they go, may serve God in this Sacrifice, agreeably to those of every place where he comes.

More.

Moreover, we must know that the *Masse* is a Sacrifice, as hath been declared before, and none are to offer this Sacrifice but Priests, it is their Office and Function only, to celebrate *Masse* for the faithful; the Church even from the Apostles times has ordained Six other Orders for the Priest's assistance therein, and none by Office is to intervene therein; all Seculars in the primitive times were excluded from the Quire, and have nothing to do therein, but silently to offer up their prayers, votes, affections, and desires, with the Priest in the same manner as in the old Law. The High Priest only did enter into the *Sancta Sanctorum*, and none but Priests and Levites did enter into the places for Sacrifice; which St. Luke Chap. 1. testifies, saying, *That when Zacharias entred the Temple of our Lord, all the multitude of the People, was praying without at the hour of Incense*: loe here the People were praying without, which is described by the wise man, *Eccl. 50.* where having declared the Office of the Priests and their

their Oblation, he says: *Then all the People together made hast, and fel on their faces upon the Earth to adore our Lord their God, and to make prayers to God omnipotent the Highest.* It was then the Office of Priests to offer Sacrifice, and the duty of the People, was to pray and adore their God; it sufficed them to see the smoak of the Incense, whereby they knew that the Priests was offering Sacrifice for them, and with prostrations and genuflections, they joyned their prayers with the Priest, believing by a lively Faith, and firm Hope, that the Sacrifice was acceptable to God, and profitable to themselves. All which did prefigure the holy Sacrifice of the Altar; wherein Christians regard not so much the words, as the action; nor the voice, but the vow. Here all are, or ought to be employed in fervent affections, and contemplation of the divine Mysteries, and by their vows of heart, or in their prayers, unite themselves to the Priest in his actions of the Sacrifice.

In fine, the People come not for
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Instruction, they come not to Sacrifice,
 which is not their Office ; they come
 not precisely to pray, for that they
 may do at home, or in the Church at
 all times ; but they come here to be
 partakers of the Priest's prayers, and
 oblation of the Sacrifice ; it nothing
 imports them whether it be done in
 this or that Language, no more then
 it imports to a Countreyman to have
 his Petition offered to his Prince in
 this or that Language ; the only thing
 he requires is the grant of his Petiti-
 on, and I believe he is as earnest for
 his Suit, as if it were done in his
 own Language. It suffices then for
 the People, that they believe the
 Priest according to his Function, and
 exteriour actions, in offering the Sa-
 crifice for them, and endeavour to
 concur with him as I said before ; be-
 sides the understanding of the words
 avails little, unless the affection of
 the mind second it ; the words serve
 but to move the senses, and by them
 the understanding : if then the under-
 standing be well informed and in-
 structed, as all good Christians are or
 ought

ought to be in the knowledge of the Mysteries, nothing more is required, but a correspondency of the will to that Dictamen.

Q. Are there not certain means to help the attention at Masse?

A. Love or fear would easily produce motives of attention; a man that hath a Suit in any Court of Justice, is very attentive, although his cause be pleaded in another Language; for during his Plea he is anxious of the success; sometimes fears his cause may fall; sometimes hopes he may obtain what he desires; now regards his Advocate, then beholds the Judges, if by any sign he may note their Inclinations, in fine, he thinks of nothing else during the whole time. In like manner the devout Soul who hath made his Intentions to hear *Masse*, for something which he desires, is attentive to what the Priest offers for him, and with correspondent affections, does follow him in the whole course of the *Masse*. If any one will trust to experience, let him go to Catholick Assemblies, and he shall plainly

ly see that *Pater Noster* did build Churches, and our Father pull'd them down. So the Devotion of the Catholick People in their Latin *Masse*, will in all respects surpass that of those who frequent the new invented vulgar Service, and that with a great deal of reason, for that they serve God in a more noble way, to wit, in a Sacrifice Instituted by Christ Jesus.

Moreover the Church ordains many Ceremonies, in the whole course of the *Masse*, to move and continue our Attention, as in the second part shall be more particularly declared in general; She invites us in the beginning with a mutual confession, and frequently with an *Oremus*, let us pray: in like manner with a *Dominus vobiscum*, our Lord be with you: it is convenient that you attend to him. Finally, all along the *Masse* by the Ceremonies she puts us in mind of Christ in his Nativity, last Supper, Passion, Resurrection and Ascension; which if we observe, it will be hard to find any other thoughts.

SECT.

S E C T. III.

Of Ceremonies in General and Particular.

I. Of Ceremonies in General.

Q. *What is that you call Ceremonies?*

A. By Ceremonies, nothing else is understood, but external Religious signs, or actions, testifying or moving the internal Worship, Service or Duty which we give, or ought to give to God; and imports no more then the manner of God's exterior Worship, or what may conduce thereto, either by external actions, signs, suitable object, and motives which serve for increase of Devotion, Reverence and respect in our minds to God, and to the things which belong to him; which ought to be accompanied with affection of the mind: and therefore are called signs, in as much as they

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signifie or manifest, that which is Holy, in order to the due Worship of God.

These Ceremonies, are otherwise called Rites, in as much as they are approved by the Custome and Tradition, or Ordinance of the Church, in the Administration of Sacred things, and therefore require a Religious observance; their end being nothing else but God's honour, to put us in mind of our Duty to him, and keep a devout observance in his Service; so that we may say the use of Ceremonies belonging to Religion, which is a vertue whose proper act is to Worship God, as well by an internal Submission and Reverence, by Faith, Hope and Charity, as by external actions to the same end, as Adorations, Victims, Sacrifices, Tithes, and such like.

Q. Were Ceremonies alwayes used in the Church?

A. Yes certainly; for there cannot be any external or outward Worship of God, nor Association of men in Religion, without Ceremonies, Rites
and

and Forms of serving God : nay those extern signs, in order to the expression of Homage to the Divine Majesty, seem to be consonant to the Law of Nature, practised in all Ages, and Laws; yea our Saviour himself, and his Apostles, did practise them, and the Church in all times since has observed them.

Q. Can you give any reason for them?

A. We are humane, and as such, we have a Soul and a Body, the one works not without the other, for there is a mutual dependence between them; the will cannot have its operation, but by the Ministry of the understanding; nor the understanding without the Senses, some way or other the operations of the Soul united to the Body, depend on the Senses, and the Senses on sensible objects; hence the Holy Counsel of *Trent* gives the reason, why, our Holy Mother the Church doth use these Rites and Ceremonies, from the nature of man; which cannot be raised to the meditation of Divine things; but by exteriour supports, and helps;
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and declares the principal end of such Ceremonies, which are used in the *Masse*, to wit, for the setting forth the Majesty of so great a Sacrifice; and that the minds of the faithful by those visible signs of Religion, and Piety, may be moved to the contemplation of those most high things, or Mysteries, contained in this Sacrifice; for by things seen or received in the Senses we are moved, and handed to the comprehension of the spiritual things.

2. Of some particular Ceremonies.

Q. Descending into particulars, I pray what is Adoration?

A. The Divines distinguish, between internal and external Adoration of God; the internal consists in the acknowledgement or mental confession of his supreme Dominion; which a rational Creature makes to God; out of a submissive and reverent affection: The external consists in the exhibition of exteriour signs,
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whereby

whereby a rational Creature professes the inward esteem of God's Excellency with all submission.

Of these signs, some are particularly and solely pertaining to the Worship of God, no way applyable to others, as Sacrifices, Churches, Altars and such like, belonging to Sacrifice. There are others which have an indifferency in themselves, either to God or to Creatures, without any distinction of the sign; but in as much, as they have reference to different Excellencies, of which St. *Augustine* sayes, much is taken from the Divine Worship, and thrust into humane Honours, either by excessive Humility, or pestilent Flattery; yet still with a reserved notice, that they are Men held worthy indeed of Reverence and Honour, or at most of Adoration; for even Men in the Scriptures have a kind of Reverend Adoration allowed them.

Now although this Excellency is different, according to the several perfections: yet we may reduce them to Three heads, Increase or Infinite,

finite, which is found only in God; the other is Create, which is in Creatures, and is Twofold; the first, is such that hath a resemblance to God, in some perfection of Sanctity: the second, is in respect of some temporal Dignity or Worth estimable before Men. According to these Three Excellencies, we may distinguish a threefold Adoration, Worship or Honour; which for want of proper names, we shall describe by these notions; Divine, Religious, and Civil. By Divine, I understand, that which is proper only to God, called by St. *Augustine Latria*, and this is properly Adoration; yet not as to be distinguished by the external Action, no more than love or fear, which in all external shew, cannot be distinguished, for the very same may be done to Creatures, and many times Hypocritically and feignedly.

By Religious Worship or Adoration, I understand that which is given to Creatures, by reason of their Sanctity, or some spiritual perfection; so *Abraham* Adored to the ground

the Angels, *Balaam*, and also *Josue* did the like, which also the Angel allowed; *Tobias* and his Son Adored on their knees, when they knew it was an Angel; in like manner *Saul* Adored *Samuel*, and *Abdias* before *Elias*.

By Civil Worship, I mean that which is given to Earthly Men, by reason of their Dignity, Office or Quality: So *Abraham* Adored the People of the Land; and the People Adored the King; *Jacob* Adored his Brother *Esau*, and *Josephs* Brothers Adored him; *Ruth*, *Boos*; *Abigail*, *David*; *Judith*, *Holofernes*; and *Achior*, *Judith*.

It is not therefore opposite to the Commandment of Honouring and Adoring God; to give a civil Honour to Men of Authority; or Religious Honour to persons or things which appertain to God: but to give Divine or Sovereign Honour, which is only due to God: to any thing that is not God, is a breach of the precept, and plain Idolatry: we are commanded otherwise to Honour our King and our Parents.

Q. May

Q May not the simple People, who understand not this distinction, be deceived therein?

A. Can any one think, that there is any Christian, who hath his Senses about him, and believes there are no more Gods then one; as they are Taught as well by their Christian Parents, as by the common Catechisms, whereby they know him to be Omnipotent, and Creator of all things, can give his Honour to any Creature whatsoever; therefore they give Honour to our Blessed Lady, or the Saints, or Holy things; although they use the same exterior signs, yet they give not the same Honour, which they know they are to give to God.

Q. What is Prostration, and when is it used?

A. This Prostration is a casting the whole Body on the ground, and is not now so much used, as in former times; especially by Penitents in the time of publick Pennance; but it is practised even in these our times, by some Religious; especially the *Carthusians*; before they begin *Masse*, and it is ge-

nerally used in the Church on *Good Fryday*, and on the *Eves of Easter* and *Whitsontide*, and privately by many Devout persons: for it signifies a total Submission of the whole Man to God; and carries with it an humble acknowledgement of our own nothing, or a total confidence in God's Goodness and Mercy. *St. Augustine* sayes, *he that humbles himself as to kneel, hath yet a way how to humble himself more: but he that humbles himself to cast his whole Body to the Earth, can humble himself no more.*

We have examples of this in the *Israelites*, who in the time of Supplication and times of necessity, did use it, as is to be seen in *Judith*, the *Machabites* and others; sometimes by way of Humiliation, as *Abraham*, *Moses* and *Aaron*, as also *Josue*; Lastly by way of Adoration, as *Salomon*, the *Priests*, and the whole multitude; the like is to be seen in *Esdreas* and *Tobias*. So the *Leper*, *St. Luke* saith, *did magnifie God, and fell on his face before Christ*. *St. Mary Magdalene*: but above all examples, that of our Savi-

Saviour prostrating himself in the Garden.

Q. What say you of Genuflection or kneeling?

A. This much depends upon Custome, however kneeling in time of Prayer is very ancient; for we read of it in the Old Testament, and it was practised by the Apostles; yea by our Saviour himself. *Baronius* sayes, that praying on the knees was the usual posture of Christians, and sometimes they did cast themselves prostrate on the Earth. It is reported of the Apostle *St. James*, that by frequent and long *Genuflection* his knees were as hard as a *Camel's* skin.

Now this *Genuflection* carries with it a confession of our Infirmary, and testifies our submission to God, importing the interiour humility of our Heart; and although Prostration may seem to be a greater sign of Humility, yet for this action of hearing *Masse*, the kneeling is more proper, because we are to attend to the Mysteries there represented; whence it is the common Custome at *Masse*,

that all good Catholicks do kneel.

Q. What say you of Station or standing?

A. The Church ordains standing to all at the Gospel and Creed in the *Masse*, and that with great reason; for the posture of standing is proper for Consideration, and Attention; as he that stands, sees further, so the Soul in this posture, considers more attentively, and is more prompt and elevated, by a more vehement application; the standing also shews Promptitude in the Hearing, and execution of what is declared, as is the proper Posture of our Ministers; whence the Priest as being in continual Action at his Ministry, stands for the most part of the *Masse*, for otherwise, he could not perform the Rites and Ceremonies; the nature of a Sacrifice requires it.

Q. What of Inclination or Bowing?

A. The wise Man gives this Counsel, *To the ancient, humble thy Soul; and to a great Man, bow thy Head*; as a Token of Reverence, and sign of Humility and Submission. But none more.

more properly used this Ceremony; than Christ himself; who bowing or inclining his Head, gave up the Ghost: to shew his Humility and Reverence to the Father. This the Church used many times in the *Masse*, and with inclination we reverence the Altar, Bishops, and Holy things, as a manifestation of the respect we bear to them.

Q: What means the Posture of our Hands?

A. In this we may consider, that sometimes the Priest joyns his Hands, and sometimes opens them again. Now, in Prayer to joyn our Hands, is a fitting Posture, of one who makes Supplication, and Petition; for we in Prayer, make Supplication to God for Mercy; and humble Petition for his Grace and benefits; and by directing our Hands to Heaven, we manifest that our hope is only in God; and in joyning our Hands also, we make profession, that we are able to do nothing of our selves; and as *St. Cyprian* and *St. Hierome* say, by this Posture we profess the merits of *Christ*, acknowledging

our selves altogether unable to do, and unworthy to deserve any good: and therefore in this humble manner, we offer up Christ's merits to God the Father, as a most efficacious means to obtain what we desire. Briefly, in this manner we present our selves as Captives, or as labouring with extreme want and necessity. Now the Hands extended, do represent the extension of our Saviour's Hands on the Cross, and is a fitting posture for the Priest, who in the *Masse* represents Christ's Passion.

It may also signifie the elevation of the mind to God, and shews a desire to have the Heart go with the Hands, as laid open to dart Lances of love into the Court of Heaven, or to receive the influence of God's Grace. We have a fitting Embleme of this, in the example of one, who being like to be drowned, stretched forth his Hands to catch hold of any thing for his Succour: even so do we poor Sinners, being in danger to be drowned in Sin and iniquity, stretch forth our Hands, and with them the affection of our Hearts,
and

and knowing that there is no help in Earth, or Earthly things, we stretch out our hands to Heaven, from whence we expect Relief; saying with the Prophet *Jeremy*, *Let us lift up our Hearts with our hands to Heaven.* I will conclude with the words of *St. Cyprian*, *The pious Priest, whom the Holy Ghost stirs up, moves and Sanctifies; representing the Mystery of the Cross, by the Elevation of his hands, prays for his own and the Peoples Sins.*

Q. What means the lifting up of the eyes to Heaven?

A. Whensoever the Priest joyns his hands, or shuts them, for the most part he lifts up his eyes to Heaven, and this congruously; for nature teaches us, that the eye followeth the Heart; and it is a common saying; *where love is, there the eye is*; there is no sense more betrays our interiour Affections, and Passions. The lifting up then of the eyes, represents the intention of the mind or understanding, and the affection of the Heart or will; of this we have many examples in the Scripture, in *Sarah*,

Sarah, Tobias his Wife, and King David, who often mentions it in the Psalms, but principally in the actions of our Saviour.

3. Of the Reverence we ought to have, to the Holy name of *Jesus*.

Q. *May we use any Reverence, to the Holy name of Jesus?*

A. If the Jews might lawfully honour the name *Jehovah*, it is lawful for Christians to honour the name of *Jesus*; but the Jews did lawfully honour the name of *Jehovah*, ergo, the Minor is proved by God's command, and by practise of the Jews, for where the Negative is forbid, the Affirmative is proved: now in the Decalogue, there is a Negative precept, *Thou shalt not take the name of the Lord in vain*; thou shalt no way prophane his name; the Affirmative therefore, to wit, thou shalt Honour and Reverence his name, is both lawful, good and commendable: as the precept, *thou shalt have*.

have no other Gods but me, imports that we should Love and Honour only God.

Such also hath been the Tradition, Practise and Custome of the Jews, who hold this name *Jehovah*, highly to be Worshiped, esteeming it as the Primary and Essential name of God; because it did signifie his Immense, Essence and incomprehensible Majesty, wherefore they did bear so great Reverence and Honour to that Name, that if in Reading of the Scripture, or otherwise, they did find it; they would not utter it in voice, but conceive it in mind, judging themselves unworthy to pronounce that Holy Name; and when the High Priest did pronounce it, they all Adored and bowed down; and out of respect and Reverence thereto, the High Priest did bear the Holy name engraven on his Mitre, and these were then God's chosen People, wherefore none did reprove them or condemn them. The sequel of the Major is clear, for we Christians have as much, if not more reason, to honour

hounour the name of *Jesus*. For as *Abulensis* justly infers, the name of *Jesus* is more Holy and more Excellent. And as St. Paul saith, a Name above all Names, and therefore more Venerable than *Jehovah*; for it is the most proper Name, as St. *Augustine* avouches, of the word Incarnate, and eminently contains all the names of Christ, and comprehends the whole work of the Incarnation, wherein are manifested all the divine Attributes: and all the good that can come to us, either in Soul or Body, as well for this life, as for the future.

Shall then we Christians be defective, in the honour of this Sacred Name of *Jesus*? can any one deem it Superstition, or Idolatry, when we do no more, no, nor so much, as the Jews did do to their *Jehovah*; especially when the Apostle warrants it, saying: that at the name of *Jesus* every knee should bow.

Q. Have you some satisfactory reason to give me for this?

A. We may consider the Name, as a word framed with Letters, or material.

terially, as it is presented unto our sight, or hearing; in which respect there is no motive of Reverence, no more than in other words. But if we consider it formally, as representative, or significative, we may find many motives of Reverence, in regard of what is represented or signified: which manner of Reverence, or Adoration, may be called Relative, that is, by respect or reverence to the person signified. In this manner the Jews did Worship and Adore the Book of the Law, for at the sight thereof, they did Adore, because it was given by God, and had a Reference to him: upon which motive they did, and do at this day, shew all exterior Devotion imaginable, as prostrating, kneeling, bowing, kissing, putting it on their Heads, and applying it to their Breasts and Hearts; what wonder then if Christians do the like to the Sacred name of Jesus, which is an Abridgment of the Law.

Principally, when taking it terminatively, in as much as the final end of such Adoration, or Worship terminates.

nates in the person named, as to what is signified by the name, then properly and primarily Christ is Honoured, and Worshiped. And there is no difference in Adoring Christ represented, by the internal word or species, which we have in our mind, and the external word or Name: for as the one causes Reverence to what is represented, without any reflection, upon the species, or internal word; so the name, or external word causes Reverence to what it signifies, without any reflection on the word. When therefore we hear the name *Jesus*, we give the Honour, Praise, Glory and Worship to *Jesus Christ* himself, as one may experience: and in this sense, none but Infidels can deny Honour to the Sacred Name of *Jesus*.

Q. What Reuerence are we to give to the name of Jesus?

A. The Councel of Basil, will have, that all should bow their Heads at the name of Jesus. Pope Gregory the Tenth, commanded that at the Sacred name of Jesus, every one should make some Reverence, bending

ing the knees of their Hearts, which they should testify, by bowing their Heads. And a Council at Lyons hath this Ordinance: *That Name which is above every Name, in that there is no other Name under Heaven given to Men, wherein we must be saved; to wit, the Name of Jesus, who saves his People from their Sins, let all magnifie by exhibition of some Reverence, and what is in general written; let every knee bow, each one singularly performing, especially, whilst the Sacred Mysteries of the Masse are a doing, whensoever that glorious Name is rehearsed, let them bend the knees of the Heart, and testify it by bowing their Bodies; and generally according to the Rubricks of the Missal at this Name of Jesus, the Priest bows or inclines his Head, and all good Christians ought to do the same: admirable is the Devotion of the Saints, Chrysostome, Ambrose, Augustine, Bernard, Francis, and other Fathers to this Holy Name of Jesus.*

4. Of Worship to the Saints.

Q. May we Adore, or Worship Saints?

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A. We may give Religious Worship or Adoration to Saints, but by no means Divine Worship, which as I said before is only proper to God; although for the outward action, we cannot distinguish between the one and the other, but only by the Intention. The Praise, Honour, or Worship of Saints terminate in God; for whose respect alone, we give this Honour unto them; for the grace of God in them is the motive and cause thereof, otherwise they would not be respected or honoured more than other Men: besides, as the love of our Neighbour hinders not, or diminishes not, but includes the love of God, for whose sake we love our Neighbour; so the honour which we give to Saints hinders not, or diminishes, but rather includes the honour of God; so we honour the King, and in reference to him, his Princes, Rulers and Officers, whom we honour in him.

Q. May we pray to them?

A. What difficulty occurs in this, occurs also in the prayers which we make

make to Men on Earth; for surely, if we may desire Earthly Men to pray for us, we may desire the same of the Saints in Heaven; for in this manner, and no otherwise we pray to the Saints. The Holy Scriptures, the Universal practice of God's Church in all ages, as also the Councils and Fathers, even from the Apostles time do warrant this, all the Liturgies that ever were in God's Church admit prayers to the Saints.

Q. Can they hear us?

A. It is great ignorance, to think that the Saints do hear with corporal Ears, which for the present they have not, for now they are pure Spirits, so that their hearing is nothing else, but a pure vision or knowledge of things presented to their understanding, which is not limited to place or sensible Objects, but moved by Objects in species; as they have a being represented unto them; whence as they see God, and in him they see all things. Moreover as St. Augustine saith, *Intelligible things are to be seen by the Aspect of the understanding,*
and.

and corporal things may be seen by the Spirit, and Bodies are seen by the Spirit; for the Object of the understanding is all things that have a being. So the Angels did hear; or see (which with them is all one) as the Prophet Zacharias testifies, did see the Afflictions of the Cities of Juda, and therefore prayed for them: so our Saviour saith, that the Angels do rejoyce in the Conversion of Sinners: Sure they did see it; the Angel in Daniel did know his desires; The Angel Raphael could tell Tobias what he did; The History of Dives and Lazarus doth convince it. I know some of our Adversaries will turn this off, with an answer like themselves, That it is but a Parable; if it were so, as it is not; according to the judgement of all the Fathers and Interpreters of that place; can we think that our Saviour would tell us Parables importing lies; to conclude, the Devils do hear any one who calls upon them, and shall we think that the Saints cannot hear us? the effects of the daily experience manifests the one; and shall we doubt the

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the other? hath God given more power to the one, than to the other? or hath God made the one less able to hear our prayers, and less powerful to relieve our Necessities, than the other to do us mischief?

Q. May we say Masses to Saints?

A. The Church honours God in his Saints, and makes memory of them in the *Masse*, but never sayes them to the Saints, as the Holy Councel of *Trent* declares; and St. *Augustine* testifies, in many places, as also others of the Holy Fathers. The *Masse* then is offered only to God, and not to the Saints; but well in memory of them; as appears in all the Liturgies, where the prayers are only to God by their Merits and Prayers.

5. Of Holy Water.

Q. Why doth the Church use Holy Water?

A. To put us in mind of the preparation we ought to make before *Masse*, lest that in not doing it, we
irreve-

irreverently, or undevoutly should provoke the Wrath of God; and to this end she exhorts and invites each one to make use of it, in going into the Church, in imitation of our Saviour who washed his Disciples feet; before the Institution of this Holy Sacrifice.

Q. How ancient is the use thereof?

A. Even from the Apostles, for Pope Alexander the Sixth, from St. Peter, made a general Command, for the use of it, as being then the custom of the Church. And St. Clement tells us, that St. Mathew did first institute it, he also relates the use and manner of the blessing thereof, by him prescribed, and such hath been the Custom and Tradition of the Church in all times since.

Q. For what end was it used?

A. The foresaid Saint, and Pope Alexander sayes, we bless Water mingled with Salt for the People, that all who are sprinkled therewith may be Sanctified and Purified; for if the Ashes of an Heifer, being sprinkled, did sanctifie and cleanse the People: and if the bitterness
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of the Water, was made Holy by the Prophet Elizeus, with Salt sprinkled therein, by how much more things sanctified by Divine prayers, may take away the Bitterness or Corruption of humane things, and sanctifie, cleanse, and purge the polluted; and multiply other good things, and avert the deceits of the Devil, and defend Men from extravagant Phantasies. He adds another Argument, if we doubt not, that the sick were healed by the touch of our Saviour's Garment; how much more by vertue of his words, may the Elements divinely hallowed, bring health of Body to the weaknes of humane Nature?

Q. Whence did the Church take this Custome?

A. The Church in the Benediction of Holy Water, for the Salt, takes example of Elizeus, who putting Salt into the bitter Waters, made them sweet and useful; and for the Water, gives this reason, because God has ordained the greatest Sacraments in the substance of Water; Moreover God commanded that in every Oblation they should offer Salt, which Mystically

ftically did fignifie purity of mind, and intention; and is an Embleme of Wifdome, Prudence, and Difcretion, neceffary in all Oblations. Salt alfo, according to the Scripture, and ufe of the Gentiles, was held as a Symbole of Amity, and friendship; *a Covenant of Salt, is for ever before the Lord.* In like manner the ufe of Water was very frequent, for the Priests being to enter into the Tabernacle or Temple, did wash their hands and feet in the Laver, appointed for that end; and by this Ceremony were put in mind of what purity of heart was requifite to fuch Priestly Functions; which was a figure of what is now done in the Church; wherein fuch Veffels are placed, near the Church doors, that every one who goes in or out, might ufe this Holy Water, in a more Spiritual way; which was alfo aptly figured by the Waters of Expiation, which did Sanctifie and cleanse the polluted.

Now the Church doth mingle Salt with Water; by the Water, to put

us in mind of our Baptism, and by the Salt of the purity and incorruption acquired in the Sacrament, so that by both mingled together we may reflect on the Sacraments, and of the promises we have made. Besides, the Water signifies the contrition we ought to have of our Sins, and the Salt, mortification or penitential Acts, which are to accompany such Contrition. The Water alone may be said to be Baptismal, but with the Salt, penitential: It doth not suffice us to be washed with Water, but we must also be purified and seasoned with the fire of ardent Love. The Water cleanses, but the Salt preserves the Soul: by Water we are born in Christ, by Salt we are strengthened in the Holy Ghost; finally, to omit other Considerations; this mixture of Salt and Water fitly representeth the Incarnation: by the Salt is represented the Eternal word of the Father; by the Water, humane nature, whereto the word was united.

Q. What are the effects of Holy Water?

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A. We may gather them out of the Benediction, which the Church uses in making it. First, It is profitable for the Soul and Body. Secondly, By vertue thereof we are defended from Phantasies, and evil Visions, &c. Thirdly, we are protected from the power, craft and deceit of the Devil. Fourthly, It hath vertue to expel and drive away evil Spirits out of the places, where we are. Fifthly, To free us from the Assaults and Temptations of our wicked Enemy. Sixthly, To expel all evil thoughts, and suggestions. Seventhly, Against Tempests and Lightnings. Eighthly, To cure Diseases. Lastly, To take away venial Sins.

Q. Have you any examples of such effects?

A. Yes very frequently in all Ecclesiastical Histories, I will produce some few; *Baronius* recounts, that *St. Epiphanius* tells us, that one *Joseph* a converted Jew, did discipate the illusion of his fellow Jews, by Holy Water; And that *Theodore* relates, that *St. Marcel* Bishop, did by
Holy

Holy Water chase away the Devil, who hindered the Demolition of a Heathenish Temple: St. *Hubert* by Holy Water did free one from the violent Phantasms of the Enemy. St. *Chrysostome* by it, did cure a sick Man. St. *Quintian* did by it cure a whole Family. St. *Fortunatus* did by it, cure a broken Thigh of a Goth; St. *Anselme* restored sight to a blind Man. St. *Malachie* did heal a Woman of a Canker. St. *Addo* did by it, cure a Lunatick. Of this also we have many examples amongst the Converted *Indies*, as also in our own Countrey, which many have experienced.

Q. Whence comes these effects?

A. The principal and sole efficient cause, is the power and will of God, who hath left such Ministerial power in his Church, whereto he hath given Authority, in his Name to cast out Devils, and evil Spirits, to heal the sick, to remit sins, and such like. The material cause is sensible and exterior things, applyed by the same Church, from the Apostles, to spiritual

tual effects; which both Testaments do warrant. Our Saviour himself giving examples thereof, by using Spittle, Clay, washing with Water, curing by the hem of his Garments, and giving power to his Disciples to cure the sick with Oyl, which they did also by their Napkins; yea by their shaddows. The formal cause by which such effects are wrought, is the Benediction, which consists in the Exorcisms and Invocation of God's Name; the Exorcism declares the power which is given to Priests. The Invocation implores God's concurrence thereto; or rather that it may take effect in those who use it: the final cause is the manifestation of God's glory and power, and the good of our Souls.

5. Of Exorcisms & Benediction.

Q. What mean you by Exorcisms?

A. Exorcism is a Greek word, signifying Adjuration, which St. Isodore describes thus, a word of increpation or rebuke against the unclean Spirits, made

made on those who are possessed, or to be Baptized, whereby the wicked power of the Devil, and his inveterate malice, and violent incursions, and assaults may be expelled and driven away: and this not only from persons and places; but also from any material things used in order to any spiritual effects, but principally in Baptism, whereof the Holy Fathers make frequent mention, specially Justin Martyr, Tertullian, Basil, Cyprian, Cyril, Chrysostome, Ambrose, Robanus, Augustine and others: all grounding themselves on the example of our Saviour; who threatned the unclean Spirit, commanding him to go forth: and again, deaf and dumb Spirit, I command thee to go out of him. St. Paul in like manner, I command thee in the Name of Jesus Christ, to go out of her; the Fourth Council of Carthage describing the office of the Exorcist, sayes, Let him when he is ordered, take from the Bishops, the book of Exorcisms, the Bishop saying to him, receive and remember, and have power to imp se hands.

on the possessed; this Council was well
nigh 1300 years past.

From hence the Church uses this
Exorcism on the Salt and Water, to
expel the power of the Devil, from
God's Creatures, that by the use of
them, Christians may be freed from
his Attempts; and to this end makes
prayer to God, that by the Invocati-
on of his Holy Name, and by vertue
of the Holy Cross, wherewith the
Salt and Water are signed, the faith-
ful with Devotion and Faith, may ap-
ply it for the ends aforesaid, and ob-
tain the said effects.

Q. What mean you by Benediction?

A. Benediction is diversly taken;
for God blesses us, and we bless God;
the Benediction we give to God, is
no other thing, then to praise God,
or to give thanks to him, or to sing
his glory; which is frequent in the
Scripture. The Benedictions which
God gives, are his gifts and graces,
which he imparts to his Creatures,
for which in the fear of God we make
Supplication and Prayer: Benedic-
tion then here is taken for Prayer to
God.

God that he would bless this Salt or Water, or any other thing. In this manner St. Paul sayes, *that every Creature is Sanctified by the word of God and Prayer.* So the Priests in the old Law had power to Sanctifie the People, and all things which were required to their Sacrifices; and in this manner the Church hath her Priests, who by their Ordination, have power to bless and Sanctifie such things, as are Sacramental, or for the spiritual profit of our Souls.

Q. Why doth the Priest in sprinkling of Holy Water, and Christians in taking it, say that of the Psalmist; Thou shalt sprinkle me with Hyssop, &c.

A. It is the frequent custome of the Church, to use words of the Holy Scripture, for the Devotion of the faithful, in some pious sense; although it be not the same with the literal sense of those words: and therefore as the Holy Water hath a Mystical signification, principally in order to the Soul, so she takes these words in a Mystical sense, importing the principal effect of the Holy Wa-

ter, which is to purge and cleanse our Souls from sin and sinful affections.

Now *Hysope* both for its formal use, and Mystical signification, may be fitly applyed to this action; for it was used, nay instituted by God, for cleansing from uncleanness, to which end they were to dip *Hysope* in Water with Ashes, and to sprinkle all the Tent, and all implements, and the Men: and so be freed from pollution or contagion. And again this *Hysope* dipped in Sparrows blood, did serve to cure the Leprosie, by being sprinkled therewith. Now for its signification it agrees with the effects of Holy Water. For as the Physicians hold, *Hysope* hath a certain vertue of purging principally the Lights or Lungs; and to mitigate the pains of the Stomach: which St. *Hierome* on the 50 Psalm thus applyes: *as the Earthly Hysope is apt to cure the Lungs, to hinder inflammations or swellings of the wind; so man sprinkled with celestial Hysope, that is, with humility of Heart, is purged from all malignity of pride; and St. Augustine, Hysope saith*

saith he, is a simple or low Herb; purging the Stomach, and signifies Christ's humility, by which we are cleansed. Christians then entring into the Church, ought to be sprinkled with this *Hyssop* of Humility; that taking the Holy Water with Humility, Devotion, and compunction, they may be cleansed and purged from all pride, and vanity; that with purity of Heart, they may be prepared for the better participation of the Sacrifice and Sacraments.

S E C T. IV.

Of the Church, and Holy things therein.

I. Of the Church.

Q. **W**hat is the Church?

A. We may say with grief, *Deus venerunt Gentes; O God, the Gentiles are come into thine inheritance;* for we have not the happiness now to enjoy our Churches: and instead of

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them,

them, we are forced to use ordinary Chambers, poor Rooms, or Corners to Celebrate the Divine Mysteries in. So that in writing for the present time, I shall omit many things which might be said of material Churches. I shall only say, that as we have the self same Sacrifice, so we ought to have the same Devotion to it, in whatsoever place it is Celebrated; we honour the Church principally for the Sacrifice, and not the Sacrifice for the Church.

The very want of such Churches might move us to Repentance of our sins, which were the true cause of our Desolation, and thereby stir up our Hearts to make humble Supplication, and fervent Prayer, that God out of his infinite mercy would avert his justly provoked wrath from us; which can hardly be better done, then by devoutly saying the foresaid Psalm, which is in the Primer after the Litanies, with prayers proper for that end; we may also on the other side, exalt and raise up our Hearts in contemplating the primitive times, when
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the first Christians by reason of great persecutions : were forced to serve God in the same manner ; that is, in the Sacrifice of the *Masse*. O that we would imitate their fervour and Piety, their Zeal and Charity, their Devotion and Patience. VVhen instead of sumptuous material Edifices, they laboured to raise the spiritual Temples of the Holy Ghost; adorned with all manner of vertue, and enflamed desires of suffering for the love of him who suffered for us : more greedy of the Cross or sufferances, than we are of this dross which we so much esteem ; nay they did run after them, that thereby they might ascend to the Cælestial Tabernacle.

VVe may also reflect upon the times of *Antichrist*, who shall destroy and pull down all Christian Churches : at least shall labour to bring them all to ruine, as the enemies of Christ have alwayes done ; We have truly great reason to suspect, that his time is not far from us, sith the precurrent signs are manifested.

If any one would peruse St. *Hipolytus* his Discourse of those times, he might easily see how agreeable his fore-runners are to his Maxims, of abjuring the Cross of Christ, his Doctrine and Sacrifice, and particularly in the ruine and destroying of Churches and Altars, at least defacing them.

Q. Is there no Reverence due to the places, where the Sacrifice is Celebrated?

A. Yes surely; for as I said before, the principallest motive of Reverence to the Church, is because this Sacrifice is offered in it: since then by the mercy of God, and indulgence of the Church, we have the Sacrifice, we ought to shew all Reverence in those Places where it is offered. It is the self same God that is in the Churches, which is in other Places, the same Sacrifice; and we ought as greedily to come to it, in the one as in the other; and we may obtain the same Graces, Benedictions, and fruit of the *Masse* in any place, where it is Celebrated; and in those
places,

places. Christ Communicates his Grace, the Sacraments are imparted to us, and there we are made partakers of his Merits, and Christ Jesus, God and Man is really and corporally present.

2. Of Altars.

Q. What are Altars?

A. The word Altar, comes from the Latin word *Altare*, which signifies a high place for to Sacrifice in; so *Ara*, as St. *Isidore* sayes, comes from *Ar-dendo*, from burning, because the Victims were burnt thereon. Now this Altar was elevated above the rest of the Pavements, for the Commodity of him who Sacrifices, as also to shew the Dignity of the place, where the Sacrifice was offered, and is no other, than a Table ordained for that end, and Consecrated and Dedicated to God; and therefore is not unfrequently by the Holy Fathers called a Table; St. *Chrysostome* without any difference calls it so, saying: *This Table is full of Spiritual fires, for on this Altar is God himself, who is a consuming*

suming fire. And in another place he sayes, *The Altar is dreadful and Admirable for the Sacrifice which is made on it*; and again, *The Table supplies the place of the Manger*; whence Optatus calls it the seat of our Lord.

Q. Of what matter were they made?

A Ever since Pope Silvester's time, which is above 1340 Years past, they were of Stone, and is probable, that it was so also in the Apostle's time; for Pope Higin, who was the Tenth from St. Peter, ordained that *Altars should be Consecrated, not only by the unction of Chrisme, but also with sacerdotal Benediction*: but if the *Altars be not of Stone, let them not be Consecrated*; there were indeed at that time Wooden Altars by permission, or by reason of the continual persecutions, but now all of Stone.

Q. But why of Stone?

A. We may say, that in a Moral sense, the Stone is more solid, not so porous as wood is generally speaking; but in a Mystical sense it is to represent the Stone, which was put on our

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Saviour's Sepulcher; and as that Stone was sealed, so the Altar-Stone is sealed, and signed with Five Crosses, one in the middle, and one in each Corner; to shew that the Catholick Church extended to the Four quarters of the World, is united in the Cross of Christ Jesus. In contemplation whereof, Catholicks are wont on *Munday, Thursday*, Devoutly to kiss the Altar-Stone, which is then uncovered and laid bare. *St. Gregory of Nice*, who lived well nigh 1300 Years past, tells us, *That the Stone by Nature is common, but being Consecrated to God's Worship, receives Benediction, and is to be touched only by Priests.* And *St. Augustine*, who was not long after, affirms, that the Church was wont to Celebrate the Solemnity, in which the Stone, wherein the Divine Sacrifices are Consecrated for us, was Anointed.

Q. Have we any such Altars now?

A. What is said above concerning Churches, may be said of Altars; for our Enemies, or rather the Enemies of God, have not only prophaned the

suming fire. And in another place he sayes, *The Altar is dreadful and Admirable for the Sacrifice which is made on it; and again, The Table supplies the place of the Manger; whence Optatus calls it the seat of our Lord.*

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Q. Have we any such Altars now?

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the Churches, but also utterly destroyed the Altars, and endeavoured to extinguish the name of them; so that now there is hardly an Altar, according to the former custome of the Church extant in our poor Country; but by permission of the Church, we are forced to make use of lesser Stones; which nevertheless are Consecrated and Dedicated to God's Service, for the Holy Sacrifice of the *Masse*: and is called *Altare portatile*, an Altar that may be carried up and down, used only in time of Persecution, and in places not Consecrated.

Q. What doth the Altar represent?

A. It may represent the little Manger, whereon our Saviour new-born was laid; but more properly the Table whereon our Saviour in the night before his Passion, did Institute for our spiritual Food, the most excellent Sacrament of his Body and Blood which was prefigured according to St. Cyril, St. Jerome, St. Damasus, Rupert and others by the Table of proposition; for in it the Bread of Life is presented unto us. It may also
fitly

fitly represent the *Mount Calvary*, where the Cross was placed ; whence the *Crucifix* is alwayes set thereon. Not unfitly it may also represent the Monument, wherein our Saviours Body was laid ; for his Body and Blood is laid on the Altar ; but if we will take it in a more Mystical manner, we may say, that it represents unto us the Judgement of Christ in the last day ; which representations will Minister us pious matter of Contemplation. For sometimes we may Contemplate the little Child laid in the *Cribb* : and so Adore our newborn Jesus, who came then to work our Redemption, and here comes to give himself unto us as a certain pledge thereof : sometimes to Meditate, that the Altar, is as the Table whereon our Saviour did give himself unto us for our spiritual Food, and strive with all ardent Devotion, to accompany his Disciples there present at the Table. Sometimes imagine, that in coming to the Altar, we are going to the *Mount Calvary*, there to behold the whole Passion of our Savi.

Saviour, after the Judgement which *Pilate* passed on him; and call to mind that Christ did carry his Cross thither for our sake, let us endeavour to follow him. Other times we may go in Spirit with the *Maries* to find him in the Sepulcher, that is, to imitate their Devotions in seeking their Master, and rejoyce that we may find him on the Altar. Lastly, we may call to mind the saying of *St. Paul*, *He that eats and drinks unworthily, eats and drinks judgement to himself.* For Christ sits on the Altar as in a Judgement Seat; for as the Psalmist sayes, *he loves Mercy and Judgement*: they both go as Companions together. No where hath God shewn greater Mercy than in this Sacrament, yet so, that if we do abuse his Mercy, we can expect no other thing but Judgement.

Q. May we adore the Altar?

A. I hope none will be so Impertinent, as to think that Christians Adore the Altar, as having any Diety in it; we Adore and Reverence the Altar, as *David* did Adore towards the Holy Tem-

Temple: and why? not for its material Substance, nor for its Ornaments, but for that our Lord is pleased there to make his abode; or as he adored God's foot-Stool, by which the Hebrews understood the Ark; or as Daniel kneeled down Three times a day towards Jerusalem where the Temple stood. If this may be done to the Ark and Temple: with much more reason may we do it before the Altar; which hath Reference to the Eucharist, that is, the true Body and Blood of Christ; so that all the Reverence, Worship and Adoration which we make before the Altar, is referred to God, in whose respect alone it is due.

3. Of the Crucifix.

Q. What do you mean by the Crucifix?

A. Nothing but the Figure or Image of Christ Crucified, which the Church has used to put on the Altar; to put us in mind of Christ's Death and Passion, whereof the Masse is a Com-

Commemoration, for which Christ hath left this Sacrifice as *St. Paul* testifies, amongst other means, that the Church hath to engraft this remembrance of Christ's Passion in the hearts of the faithful: she maketh use of the Crucifix or figure of Christ on the Cross; that our eyes receiving the species, may carry it to the heart; our sense is so powerful in that effect, none will say, but that it is good to Preach it often, that we may have it in our hearts; but the sight of it even in figure makes a deeper impression in the mind, and that it has been the custome of the Church to have Crucifixes on the Altar, is manifest by continual Tradition.

Q. What reason have you for it?

A. Many, in correspondance to the Altar whereon it is placed, which as I said before, may fitly represent the *Mount Calvary*, and the Crucifix, the Cross of our Saviour. Secondly, also in Conformity to the Altar, in as much as it hath a Representation of the Judgement Seat, we may consider the Crucifix as representing the Cross,

Cross, which will appear in that day of Judgement; which Cross, Christ calls the *Sign of the Son of Man*. Thirdly, as the Banner among Soldiers, is put in an eminent place, or at the head of the Army; So the Church puts the Cross in the most eminent place; to wit, on the Altar, as the Banner and Trophy of Christian Religion, and of our King Christ Jesus. St. *Augustine* sayes, *we do all rejoyce in the confession of Christ, who glories in the Sign of the Cross; for he cannot be esteemed to be of the Christian Militia, unless with a faithful hand, he erect the Standard of him Crucified.* Leontins above a Thousand years ago, sayes, *The Cross is to be drawn in the Holy place of the most Sacred Church towards the East (that is, the Altar, which is for the most part towards the East) for by the Salutarious Cross, Man-kind is freed, and by this, hope is declared to those who despair.*

Q. *May the Crucifix be Adored?*

A. Yes, as hereafter I shall more fully declare; in the mean time, for
this

this we have a known example of St. Andrew, who seeing the Cross prepared for him, cryed out, *Hail, O Cross, which art dedicated in Christ's Body, &c.* O good Cross, which hast received honour and beauty from the members of Christ: long desired, sedulously loved, sought without intermission, and at last prepared to a desirous mind, take me from Men, and restore me to my Master, who by thee redeemed me. Loe, how the blessed Apostle adores the Cross, which was a figure or Image of Christ's Cross. And Leontius before cited, *The Sons of Christians* adoring the Type of the Cross, do not adore the nature of the Wood, but beholding Christ himself; for by this we salute and adore him, who was crucified thereon. And St. John Damascene, truly the precious and venerable Wood whereon Christ has once offered himself for us, as sanctified by the touch of his Body and Blood, is decently to be adored; the Nails, Sphear and Cloth, also: we adore also the figure or Image of the precious and flaming Cross, although it be made of another material; not Worshipping

ing the matter (far be it from us) but the figure as the sign of Christ.

From whence we may gather, that no Catholick adores the material substance of Crosses, or the painting of them: but as the Holy Fathers say, what is represented by them; in which sense they have nothing but a representative being, and as it is said before, terminates only on the prototype. Yet I cannot say, but that the true Cross of Christ Dignified by Christ's Body and Blood, may have a Religious respect and adoration, which is not found in others, but only in as much as they represent Christ Crucified, and in him, and for him, as to him, to be adored.

Q. What use do Christians make by the Crucifix on the Altar?

A. First, we have Copious matter of Devotion, the Type of our Redemption. Secondly, We have matter of compassion on our Saviour's suffering for our sake. Thirdly, Of compunction, in considering & knowing that our sins have been the occasion thereof. Fourthly, Of Thanksgiving

giving for so inestimable a benefit of our Redemption on the Cross. Fifthly, Of Imitation, by having a willing mind to suffer for him, who hath suffered so much for us. Sixthly, Of Hope, which nothing confirms so much, as that Christ dyed for us on the Cross. Seventhly, Of Admiration, for there never was a greater, nor yet so great a subject of Admiration, as that God should dye an ignominious Death on the Cross, for our Sins. Eighthly, Of Love and Charity, for God could not shew greater love to us, than to debase himself for our sakes. Lastly, To omit what each ones Devotion may suggest, we are thereby excited to the exercise of Patience, in all our Afflictions, Tribulations and Persecutions: with these and such like Considerations, all Catholicks entering into the Church, and beholding the Crucifix, do sign themselves with the sign of the Cross, as conforming their will to suffer for Christ Jesus, and to arme themselves from the Temptations of the Enemy.

4. Of Images.

Q. Is it lawful to have Images in the Church?

A. Our Controvertists have so amply declared this, that it is needless here to treat of this Subject: I will only take notice here, that many Councils have determined this matter, but especially the Council of *Nice* held well nigh Nine hundred years ago, where there were 330 Bishops assembled, expressly on this Subject. This Council was held in *Greece*, where the opposite Heresie did begin some years before, with great contest in those parts, whereas the Western Church did alwayes preserve the Worship and use of Images, and in three several Councils condemned the Hereticks in the Eastern Church; and this was done in *Nice* in the most solemn manner, and with the greatest dispute, that ever was seen in any Council; on the opposers side all the reasons imaginable, from whence the Hereticks of our

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times

times have taken their Arguments; on the Catholick defenders side, Scriptures, Tradition, Custome, Judgement of the Holy Fathers, continual practise of God's Church were alleaged, with clear and manifest answers to all contrary Objections; whence the Councel unanimously determined the use and Worship of them.

Q. May we adore them?

A. We may not adore them, but before them, or in beholding them, we may adore what is represented by them; according to the old verse.

Christ's Picture Worship thou, who by the same dost pass,

Let Picture Worship not, but Christ for whom it pictured was.

If the Picture be of God, we give Divine Worship to him; if of Saints, we then give a Religious Worship, which is due to them; for our Worship doth not terminate in the Pictures, but in the thing represented. The Pictures or Images, do
serve

serve only as representatives, in some manner like the species which falls not under our senses or understanding, but in as much as they represent the Objects; we have no knowledge of God, but by the species, which serves only to supply the place of the Object; and does not terminate or bound the understanding in its operation; so that we know the Object by the species; but yet take no notice of the species. The object of the senses is the sensible quality, which the sense does not perceive, but the species, in as much as they are representatives of such qualities; So it is also in Pictures or Images, which by their representative nature, being beheld or seen, do lead us to the knowledge of the thing represented: we may experience this in the Picture of a Person we love; when we see the Picture, we are moved with a new affection, not to the Picture, but to the Person it represents.

Q. Wherefore are they put in Churches?

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A. For

A. For many reasons; first, for Ornament of the Churches, which is warranted by the Scriptures, where God commanded the Images of *Cherubines* to be made in the Ark, and *Salomon* put Cherubes in many places of the Temple, why then may not Christians place Images in their Churches.

The Emperour *Constantine* in all the Churches he built, did put Images, Pictures, and Statues of Christ, and his Saints; for their Ornament. *Isodore Pelusiat*, who lived about the year 440. is so far for it, that he sayes the place cannot be said to be a Church which is not adorned with Images. It is strange that Men adorn their Houses with prophane Pictures or Images; and think that holy Pictures representing Sanctity, Piety, and Devotion, to be Prophanation in the Church. Secondly, for the instruction and help of the ignorant, who by those Images, do learn the Mysteries of our Faith, as the learned do by Books and Characters, which are but as Images. *St. John Damascene* sayes, *That our Holy Fathers did judge*

judge it convenient to set forth the *Mysteries of the Passion in Pictures or Images*, that the unlearned, or those who could not read, might refresh their *Memories* thereby. Whence *Tharasius Patriark of Constantinople* sayes, whatsoever the Gospel shews unto us by reading, the same is seen by Images; whatsoever also Books speak of *Holy Martyrs sufferances*, the self same is signified by Images. Letters are but Images of the things signified, and Images but Letters for the Ignorant; yea to the learned for a more speedy representation.

Thirdly, they serve to move the beholders to *Piety and Devotion*, for naturally we are moved by visible objects to good or evil: whence the Church hath alwayes commended, though not commanded, good Images: and strictly forbidden bad ones, principally *Prophane and Lascivious*. None who have any *Civility* will deny, but that, *Lascivious Images, Pictures, or Statues* are dangerous, and sure it cannot be evil to have good Images, which savour of *Piety*; and

If those cause ill dispositions in the mind, these may cause good, which *St. Basile* thus declares, *Historians and Painters do often describe the glorious conflicts, and great Deeds of Warlick Men, those set them forth by Orations, these paint them in Tables: both of them have provoked many to Kertue, to wit, as the one perswades by his moving words; so the other draws by his lively representation, of the things done by our Saviour and his holy Servants.*

Lastly, to omit other reasons, these Pictures or Images are placed to put us in mind of the Sanctity of the place; wherein none but Holy Pictures are to be permitted, and thereby is declared the Reverence of the place, and indeed when one comes to a Church adorned, as it becomes the House of God, especially with Pictures, Images and Statues, he cannot but adore God to whom all this preparation is made, for it has some resemblance of Heaven, where God is said to be with his Angels and Saints adoring him, with fear and
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Reverence ; for here by Faith we believe Christ Jesus God and Man to be really present ; and we contemplate in Spirit the Angels and Saints, accompanying him under the forms of Bread and Wine we see our God ; and in the Images we see his Angels and Saints.

5. Of Tapers or Candles.

Q. Why does the Church use Candles at Masse ?

A. All Nations, Gentils, Jews, and Christians, have alwayes used Lamps, Candles or Tapers in the Service of God ; the custome of the Gentils is manifest in their Histories : of the Jews in the first Book of *Moses* ; and of the Christians in all ages, as the Ecclesiastical Histories do Record : and the first who opposed it in the Church, was *Vigilantius* above 1200 years past ; against whom even in this point, the Holy Fathers *St. Hierome*, *St. Augustine* and *St. Paulin* did write in defence of the Catholick custome, *St. Epiphanius* and *Evodius*

make mention of it.; and we may gather that such was the custome of the Church, for that our *Constantine* the Great, who built and erected many Churches; amongst other his gifts to the Churches, did add possessions and Lands for the maintenance of such Lights, Lamps and Candles in the Churches. I might here alleage Councils and Histories for the use thereof, but these may suffice.

Only I will note, that the Office of *Acholitus* (which is one of the Seven Ecclesiastical Orders, called also *Ceroforarius* acknowledged by the Popes *Cayus*, *Cornelius*, and *Gelasius* all in the primitive times: as also St. *Cyprian* the Roman Council under *Sylvester*, and the Third Council of *Carthage* held in the year 436.) Was to light the Candles at *Masse*; and to carry them in several times thereof, as when the Gospel is read, &c.

Q. What is the reason thereof?

A. In such things as are indifferent; St. *Augustin's* Rule is the best, we do not reprove, but praising and inciting others thereto, we follow and observe.

serve whatsoever is not contrary to Faith, or contrary to good manners, and has something of exhortation to a better life : whensoever we see them to be instituted, and know them so ordained. For as the same Saint saith, many things which are not found in the writings of the Apostles : nor in later Councils ; nevertheless, because they are observed by the whole Church, are believed to have been delivered and commanded by the Apostles, we find also mention of these Lamps on Candles in their Canons.

Now the Church uses them, as a manifestation of the honour due to such a Sacrifice, and an Embleme of our Faith, to put us in mind that the light of our Faith should shine before Men, that God may be glorified. For in the Benediction of the *Paschal-Candle*, in the honour of the Resurrection the Church sayes, we pray that the *Taper Consecrated in the honour of thy name*, and in the blessing of the *Candles on Candle-masday*, prayes that we may bear them to the magnificence of his name, and be enflamed by
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the light of the Divine Benediction: and that as the Candles kindled by visible fire do expel darkness, so our hearts may be illuminated by invisible fire, that is, by the splendour of the Holy Ghost.

Now that these Candles were also as a sign of honour, is manifest by what we read in St. John Damascene in the life of Balaam and Josaphat, *innumerable multitudes from all the Cities and Regions did honourably flock to adore and see the bodies of those men, with Hymns, and Canticles, and Lamps, and Tapers burning.*

And for the encrease of our Faith, the Tapers or Candles represent unto us our Saviour, who came to enlighten the World, the Wax fitly represents Christ's humanity: for as the wax is made by Virgin-Bees, so the flesh of Christ was taken from the Virgin-Mary: and as the wax is consumed, so Christ's flesh was consumed in the work of our Redemption, the fire is a Symbole of the Deity, for God is said to be a consuming fire; the Week which joyns the wax to the fire, represents the union

union of the Deity, to his Humanity, and the light proceeding from all three, fitly signifies the Evangelical Doctrine; which is the light of the World, and which the Church represents by these burning Candles, to put us in mind of the professing it before the whole World.

Again, the white wick may signify unto us the purity of Conscience, requisite to the due performance, or attendance to this dreadful Sacrifice; the wax the Humility, Obedience, and Submission to the will of God; that as the wax is moulded, shaped, figured, and framed, according to the will of the Artificer: so with a willing and prompt mind, we might submit our selves to the Divine operation in our Souls, and Body: and as the wax receives any impression, so we might submit our selves to receive whatever God shall please to send us, as Tribulations, Afflictions, and Persecutions; yea Death it self. When we shall do both, if we burn with the love of God, and as the flame ascends to its center, so our minds enflamed
with

with the love of God, shall alwayes be elevated, leaving the earthly dross, tending to our center which is God.

Of other things which are on the Altar.

Q. Why is the Altar covered with Linnen?

A. The Church has ordained, that the Altar be covered with Two Altar Cloths, or Towels at least; which are blessed by a Priest, although in times of necessity, we may take others not blessed, ordinarily there are Three: sometimes the undermost is of courser Linen; all which seem convenient, for the preventing of dangers: which may happen by effusion out of the Chalice; which the Church hath alwayes been careful to prevent, and in case it should so happen, the Towels being Linen might the better be washed, whence the Church hath forbid Cloth or Silk for that end; such was the Decree of Pope *Ensebinus*; who gives this reason, *because the Body*

dy of our Lord was buried in a Syndon or fine Linen.

Q. What is the little Cloth which is put above the others?

A. That is also of Linen, and is more properly a representative of Christ's Syndon, and is called the Corporal, for that the Body of Christ is laid upon it, and the Chalice by the Apostles, in the 72 Canon it is called a Linen Vail. Pope Soter calls them Sacred, or Consecrated Palls. St. Isidore saith, that as the Corporal is of fine Linen purged from Earthly dross, so the offerers intention ought to shine in simplicity and purity before God.

Now because this Corporal does immediatly touch the body of Christ under the species, for that it is Consecrated by the Bishop, or those who have Episcopal Authority; to the end that it may be laid under the Sacred Host and Chalice, therefore none but those who are in Holy Orders, are to touch it, as many Popes and Councils have ordained: I cannot omit the Decree which was made in a Counsel held at Oxford, which shews

shews the care that our English had of this Corporal, for Can : 3. It commands the old corporals which are not fit to be used should be put in the place of, or amongst the Reliques, or be burnt in the presence of the Arch-Deacon; who also is to take care that the Altar-Cloths and other Ornaments be Decent.

Q. What is the Chalice?

A. The Church uses the Chalice, after the example of our Saviour: who in the Institution of this Sacrifice, did use it as necessary for the Consecration of the Wine; as the Evangelists and St. Paul do testify. Now this Chalice both for that it contains the blood of our Lord, under the species of Wine; is Consecrated by the Bishop, as the Corporal, and therefore is no otherwise to be touched: St. Hierome saith, by this we may learn with what veneration we ought to receive these Holy things, which serve to the Ministry of Christ's Altar, the Holy Chalices, and Holy Vails (that is the Corporals) and other things which belong to the worship of Christ's Passion, not as if these

these inanimate or senseless things, had any Sanctity in them, but from the conjunction of our Lord's Body and blood.

Q. What is the form of the Chalice?

A. The form of the Chalice, was figured in the old Law; for Josephus in his Observations of Antiquities, describes the Jews Chalice in this manner, saying, It is a Golden Cup in form of a Globe cut in Two parts, with a hollow space within, by little and little decently dilating it self, from the bottom as a Pomegranate cut in Two: the Two halves put back to back, by a knot in the middle: the Chalice in this form was set in a Golden Crown, which the High Priests did wear, the Manna was reserved in such a Cup, whence the Jews on their Money did imprint such a Chalice.

In this form it may be a Symbole of Heaven, divided into Two parts; and as Heaven includes all the Elementary World; so in the Chalice the Sacrifice of the Universal World is offered by the Priest. The Chalice in the High Priest's head, represents the

the Chalice elevated above the Priest's head in *Masse*, that of the Manna, was a compleat figure of our Chalice, which carries in it the true Manna Christ Jesus: and that of the *Jews* Money, represents that all our works are of no value, not right coyn, unless they be marked with the Chalice of the Passion of Christ Jesus, which this Chalice represents.

Q. What is the matter of the Chalice?

A. For the most part, is either of Gold or Silver, and in times of necessity, or persecution in Pewter, yea in Lead, Brass, Glass and Wood; especially in the primitive times: But in process of time, it was ordained by the Church, that they should not be of Glass, by reason of its bricleness, with peril of effusion: nor in Wood, because it is spongy, and porous, whereby the blood of our Lord might soak into the Wood, and other indecencies: nor of Copper or Brass, by reason of their noysomness; but of Gold or Silver, and of Pewter by permission, or through want. St.

Maximus.

Maximus sayes, that *Gold* shews the pretious *Redemption* from our *Captivity*; *Silver* the price wherewith we were bought, and *Pewter* our misery and poverty; *Gold* is a Symbole of charity, *Silver* of Sanctity, *Pewter* of humility and misery.

Q. What is the Patten?

A. The *Patten*, *Plate*, or little dish, is as ancient in the Church, as the *Chalice*, and ordinarily is of the same Mettal with it: and serves for the *Oblation* and *Communion* of *Christ's* Body, as the *Chalice* for his blood: and as *Theophilaet* notes, the open *Patten* signifies the open heart of *Christ* in the Latitude of *Charity*; and therefore is a Symbole of the unmeasurable extent of *Christ's* Charity, in his *Passion*; which we feel and remember in the *Holy Masse*; and is in all respects to be Reverenced as the *Chalice*, wherewith it is also *Consecrated*.

Q. What is the Linen Cloth which is put on the Chalice?

A. Of this in particular I find little mention, unless we reckon it amongst

amongst the Corporals, which did sometimes serve to put under the Chalice, and folded, did also cover it: so that we may apply to it, what is said of Corporals with very little difference, only they are not Consecrated, for it is white Linen, and is called *Purificatory*, as being a little Towel to purifie or cleanse the Chalice and Patten in the *Masse*; especially to dry and wipe the Chalice after the Lotions; and to that end is alwayes to be kept clean and neat, and by reason it hath so near a connexion to the blood of our Saviour, is not to be touched nor washed, otherwise than the Corporals; this represents the Napkin on our Saviours Head; as St. *John* sayes, *wrapt up a part into one place*, whence we may note, that St. *Luke* affirms, that besides the Syndon, there were other Linen Cloths; for he and St. *John* specifie Cloths: So that the Altar Towels may represent the Cloths: the Corporal, the Syndon: and the Purificatory the Napkin on his Head.

Q. What means the Vail which covers the Chalice.

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A. The Church uses the Vail for decency, although we may say that the first use of it was to cover the Chalice, from the sight of the *Catechumens*, who were wont to be present at the *Masse* until the Offertory, when they were dismissed the Vail was taken off: Now with this for the better covering the Chalice, there is a Pall, which is used to cover the Chalice, when this Vail is taken away for the avoiding of any dust or flies that might fall into the Chalice.

S E C T. V.

Of Priests, and what belongs to them.

I. Of their Vestments in General.

Q. **W**hy are the Priests Cloathed with so many Vestments?

A. If we reflect on what God ordained in the Law, given to *Moses*; we may not wonder at this, for he com-

commanded *Moses* to make a Holy Vesture to *Aaron* for glory and beauty, wherein he being Sanctified, might Minister to God, and naming the Vestments *Rational, Ephod, Tunic, a streight Linen Garment, a Mitre and a Girdle*, he sayes, *they shall make Holy Vestments, that they may do the functions of Priesthood unto me*: by these Vestments sayes *St. Bede*, the Priests were admonished of Justice, and Sanctity; as also of their Office and Function. Now if it were so in the Old Law, where all things were done in Figures and Types, with how much more reason ought the Priests of the *New Law* to have Vestments besitting their Function, and Ministry, for the greater Glory and Ornament in the true and real Sacrifice, ordained by Christ himself; such has been the custome of God's Church, as in the particulars shall be declared.

St. Hierome hath made a whole Treatise of them in general, affirming *That these Vestments do signifie that Bishops and Priests ought to have special Vertues,*

Vertues, to which end, sayes he, in another place, Divine Religion hath Vestments for the Ministry, different from the Common: That, sayes he, the Clergy may perform our Lord's Sacraments with a clear Conscience, and that they maybe new Men in Christ; as well in Vertues, as in Vestments, which Ivo seconds, saying, The Priestly Ornaments or Vestment, are Marks or Badges of Vertues; by which, as by writings or books, they are admonished, to whom they are to direct their actions.

Natural reason, and common civility teach us, that as there is distinction of persons and quality, so there is distinction of Garments and other Ornaments, agreeable to their state and condition; even according to their Offices and actions: neither was their ever a Nation so barbarous, but that it observed a distinction of exterior Habits, or Apparel between the Clergy and the Laity; and likewise amongst the Laity in time of Judicature, or such like; and amongst the Clergy in their Sacrifice and Functions.

Can there be any thing more reasonable, then that the Priests should have decency in Garments, suitable to their Actions or Functions; that all may know what they are a doing, and they themselves be mindful alwayes of what they are doing. So the Pope's Patriarks and Bishops have their severall sorts of Garments, and all of them as Priests have Vestments agreeable to the Holy Sacrifice, which as hath been often said represents Christ's passion, and therefore the Priest goes vested to the Altar, as Christ went to the Cross; So that when we see the Priest thus Vested, we may piously contemplate our Saviour going to offer himself on the Cross for our sakes; which will appear in the particulars.

Q. How many are the Vestments required at Masse?

A. Speaking of those which are common to all Priests, who celebrate *Masse*, there are only Six, to wit the *Amice*, *Albe*, *Girdle*, *Manuple*, *Stole* and *Chasule*, which is commonly called *Vestiment*, as being the chiefest
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and principal, and is also said to be the Priests Vestment, because only Priests do use it.

2. Of the particular Vestments at *Masse*.

Q. *What is the Amice?*

A. The *Amice* is made of fine Linen, in form somewhat larger then long, with Two strings, tyed at each end, which put cross-wise over the breast are tyed about the middle: In the middle of it from the strings there is a cross: and it is called *Amice* from *Amictus* as a Vail for that it covers, first the Head, then the Shoulders; whence the Grecians, as also St. *Bonaventure* call it *Humeral* a covering of the Shoulders.

In putting it on, the Priest, first kisses the Cross, in honour of Christ's Cross; and thereby calls to mind the passion of our Saviour; which in the *Masse* he is to represent. Then he puts the *Amice* before his face, therein representing the Vail which was put on Christ, therein preparing him-

himself, to imitate our Saviour. Then he puts it on his Head, to represent the Crown of Thorns; or by both signifying the abstraction of his mind from all worldly things, and applying his whole thoughts, to what he is now to do, and therefore putting it on his Head he kneels down, manifesting by this Ceremony, his Reverence and high esteem of this employment, conforming and framing his intentions and desires to the will of God; then putting it about his neck, he submits himself to the yoke of Christ, or to the execution of this Sacred action: and so letting it down on his shoulders, preparing himself in Obedience, or by the command of the Church, to execute this his Function, and undergo all labours for Christ; which as *Alcuinus* sayes, the *Amice* does signifie. *Rupert* advises the Priest to fold the *Amice* afterward on the mouth of the *Chasule*; then he puts the ends of it on the Breast, and with the foresaid strings tyes or fastens it on his Breast, to signifie his cordial love, and earnest desires to bear the foresaid yoke. Or

as *Innocent* the Third sayes, to shew the fortitude of his mind, the strings which fasten the *Amice* may signifie Intention, and Attention: Intention to do it according to the Church: and Attention to continue the mind fixed to what he is to do; they are put also cross-wise one over the other, to signifie that all this cannot be done, but by vertue of Christ's Cross and Passion. Lastly, in as much as it is white, it represents, as *Rabanus* sayes, the purity and cleanness of Heart, necessary to the well performing of this Sacrifice.

Q. What means the Albe?

A. The *Albe* is made of Linen as the *Amice*, reaching to the ground, and covers the whole body, having sleeves somewhat broad towards the shoulders, but narrower towards the hands, and is called *Albe* from the Latin word *Alba*, by reason of its whiteness, or a white Tunick or Coat; by *St. Gregory of Nazianzen*, it is *Poder*, a Vestment to the heels.

In the old Law mention is made very frequently of Linen Tunicks

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amongst the Priests vestments; whence we may suppose the Church did take this *Albe*, appropriating it to the Sacrifice of the New Law. For St. *Hierome* affirms, that St. *James* in celebrating *Masse*, did use Linen Cloaths; and writing of the Priestly Vestments of the Old Law, he teaches, that they were more perfectly accomplished in Christ's Law. *Baronius* tells us that St. *James* did always go in Linen, and that in *Masse* he used particular Vestments, namely the *Albe*, *Amice* and *Stole*, which were long time kept in *Hierusalem*, where the Priests and Bishops did use such Vestments.

If you will, take it to have been derived from our Saviour, on whom *Herod* and his Souldiers did put a white Garment in derision, there is no incongruity in it, but rather a proper Similitude of our Saviour, then going to his Passion; whence St. *Chrysostome* calls it the *immaculate Albe* giving signs of the Passion.

And as the *Albe* represents this part of the Passion; So the Priest thus cloathed, as St. *German* sayes,

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represents Christ's Divinity which appeared on the mount *Thabor*, when his Garments became as white as Snow; shewing thereby, that what he is to do, is not by humane power or Ordination: but from God's power and Ordination.

Honorius sayes, therefore Christ's Ministers do Minister in white Vestments, because the Angels, Ministers of the eternal King, did appear in white, and are thereby admonished to imitate those Angels, God's Ministers, in cleanness of Chastity in Christ's Service.

St. *Steven* Bishop of *Autune* sayes, that the Priests are Vested with *Albes*, to shew excellent example to the People; and that the new Priesthood is to be adorned with candid Vertues, and that Christ's Priests do put on the new Man, who according to God are created in Justice and Holiness; whence according to *Rabanus* it signifies Continence and Chastity in the Ministers of this Sacrifice; which *Innocent* the Third confirms what is now said, and descends into some par-

ticulars, saying, that the long or wide *Albe* also signifies cleanness of life, ordained for the liberty of the Sons of God; *Durand* sayes, that the Linen Tunick which the Jews used, was straight and close, but this of Christians is wide and large; the first had it so in regard of the Spirit of Servitude; but the other hath it large, by the Spirit of Adoption, in the liberty which Christ hath purchased for us; Lastly, they are long as *Alcuinus* sayes to signifie perseverance in good works, or to hide and cover all prophane Garments; whence *St. Bernard* avers, *That the Albe signifies perseverance in justice, and covers the whole man.*

Q. Wherefore is the Girdle?

A. The *Girdle* is ordinarily made of white Linen thread, and serves to fasten the *Albe* about the Priest's Body, and was used in all Sacrifices by God's command. In eating the Paschal Lamb, the *Israelites* were to gird their Loyns: and so without question was used in the New Law, even for decency and commodity; for otherwise

wife the *Albe* being large, would hang inconveniently about the Priest's Body.

As for the Mystical signification, we may take it from the Prophet *Isay*, *Justice shall be the Girdle of his Loyns, and Faith the Girdle of his Reins*; for as St. *Jerome* sayes, whilst it girds the Loyns, it binds and mortifies the mind: whence Venerable *Bede* calls it the custody of Chastity; *Rabanus* sayes, *The Priests are girded with Belts, lest Chastity should be remiss and careless*.

It is also a Symbole of promptitude, in the service of God: for those who are girded, are more prompt, firm and constant in what they do; wherefore St. *Hilary* said *The girdle is an effectual preparation to all good, that we may be girded with promptitude, or with a prompt will in all Christ's Ministry*. And St. *Chrysostome* adds, *We gird the Loyns, because the Loyns are as chief stay and juncture of the Superior and Inferiour parts of the Body*. The Priest therefore girds his Loyns, to dispose his Body in due Obedience to Christ and his Church;

and his mind with fortitude and diligence, thereby preparing his Body and mind, to the more worthy performance of the Sacred Action.

To this end, the Priest tyesh the girdle first before him with a knot, which may represent the fear of God; which conserves the foresaid vertues in his heart and affection; and to encrease his Devotion thereto, he may contemplate the Whips and Scourges which girded our Saviour's Body in the time of his Passion; in consideration whereof, he desires with great Ardour, to be bound to the Cross and Passion.

Q. What is the Manuple?

A. V. Bede tells us, that word comes from *Mappa*, a Towel or Napkin, which was used to wipe hands; it seems the Priests did take them to wipe off their Sweat; or, as Bishop *Steven* sayes, *to dry their eyes, or wipe away the tears of Devout Priests*; who in consideration of their own, or their Neighbours sins, and of the Dolors and Sufferance of our Saviour's Passion, could not refrain from plenti-

tiful tears ; which also did sometimes flow from their eyes with excessive joy in contemplation of the Divine bounty, which is conformable to the Priest's prayer in putting on this *Maniple*.

According to all probability it was Linen, proper for the said effects; how it was after altered I find no certainty ; I only find that in the time of Pope *Silvester* more then 1300 years past, it was used in other stuff, for he decreed that the Deacon should use *Linsy-woolsey Palls* on their left arm ; in process of time it was made of the same stuff, with the *Stole* and *Chasuble* ; and still retains the same Mystical signification of tears and compunction necessary for those, who approach to this dreadful Mystery.

It is put on the left Arm as a Symbol of penance , St. *Bonaventure* sayes, that the *Maniple* on the left hand of the Priest , represents the Humility of Christ Jesus ; others commonly say, that it represents the Cords which bound our Saviour's hands, when he was taken in the Gar-

den. The Priest before he puts it on kisseth the Cross, which is in the middle of it, as offering himself to go along with our Saviour to his Passion; and putting it on his Arme he manifests his desire to suffer with him.

Q. What is the Stole?

A. The word *Stole* comes from the Latin word *Stola*, that is a Robe, and in the Sacred Text is taken for a mark of Dignity and Power: So when *Pharaoh* would honour *Joseph*; he put on him a *Stole*, or Robe. So *Mardocheus* was cloathed with a *Stole* for his greater honour; so *Antiochus* sent to his Son, his Crown, *Stole* and Ring: and as *Plutarch* sayes, it was used by Magistrates and Priests; but principally it was used as a badge of Ecclesiastical Dignity and power: yea of glory or honour, for it is said, that *Moses* did put on *Aaron* a *Stole of glory*: and *Simeon* took the Robe of glory, and *Jonathas* as a sign of his Priesthood did put on a Holy *Stole*.

The Church with some alteration of the form, has alwayes used the
Stole,

Stole, as fuitable to the Dignity, quality, and power of Priests: in the new Law, *St. James* as hath been said already, did use it at *Masse*. *Origen*, *St. Basil*, and others of the Fathers make mention of it; the ancient Councils did call it by the name of *Orarium*, as *V. Bede* sayes from *Oratio*, because it was frequently used in prayer, and Ministry of the Sacraments; The Council of *Bracara* shews the Priestly use of it, saying, *When the Priest comes to celebrate Masse, he may not do it otherwise then Vested with a Stole on both his shoulders; so as with one and the same Stole, pressing his neck and both shoulders, he makes the sign of the Cross on his breast; that is, having put it first on his neck, he lets it fall on the shoulders, and taking the Two ends which hang down before, he crosses them on his breast, and so fastens them with the ends of the Girdle.*

Rabanus sayes, that the Priest beginning the publick Service of the Church, puts on the Stole about his neck, in token of his power, and as a

Symbole of his Dignity in the Church : by which the People beholding the salutary power committed to him, are carried to the consideration of the Divine Law. Wherefore in the Sacrifice of the *Masse*, Administration of the Sacraments, and in all sacerdotal Functions, or Offices, Priests alwayes use the *Stole* ; and in putting it on kisses it, as honouring his Function ; and thereby professing that he willingly submits himself to the will of God ; in Obedience to the Church, in vertue of the Holy Cross and Passion. For as *Alcuinus* sayes, the *Stole* signifies Christ's yoke, on both the shoulders ; and as *Amalarius* tells us, it descends on both sides, that the Priest may be armed with the armour of Justice, on the right and left side ; or submit himself to the Evangelical Obedience, to the Active life, as it is on the left shoulder ; and to the Contemplative, as it is on the right ; and forming a Cross on his breast, it shews him crucified to the World. *St. Thomas*, and others, will have it to represent the Cords which bound our Savi-

Saviour to the Pillar. *St. Basil* says, that Christ had a Cord about his neck; and *St. Hierome* affirms, that it was a Chain; the Priest therefore as guilty, both in regard of himself, as in regard of those he prays for, takes on him this *Stole* as a Chain or Cord about his neck, and appearing in this before the Tribunal of God the Father, he implores his Mercy by the merits of the Passion of Christ Jesus, whose person he represents.

Q. *What means the Chasuble?*

A. The *Chasuble* by way of Excellency, is called the Priest's Vestment: for that all other Vestments are used on other occasions; and may be worn by others, who are in Holy Orders; for the Sub-Deacon wears the *Amice*, *Albe* and *Maniple*; the Deacon hath also the *Stole*, at least upon the left shoulder to shew that he is for the Ministry; but the Priest only wears the *Chasuble*, and that only at *Masse*. This Vestment in Latin is called *Casula* (from whence comes our English word) as it were a little House or covering of the Body; the *Grecians* have

have it full and round, hanging on all sides over the Priest's shoulders, before and behind, but open on each side; and accordingly it hath divers names, as *Planeta*, for that it hangs loose before and behind; other names you may read in *Gavantus*.

We may find a figure of this *Exod.* 28. in the Tunick of the *Ephod* all of Hyacinth, in the midst whereof above was a hole for the Head, and a border round about it woven, which agrees very fitly to the *Chasule*, which hath been alwayes used in the Church; St. *Peter's Chasule* is yet to be seen in *Paris*, as *Hugo* of *Cluni* testifies: Our *Alcuinus* would have it to be a Symbole of Charity, for as Charity covers a multitude of sins, and contains all the Commandements of the Law: So this *Chasule* covers all the other Vestments, and hanging in Two parts before and behind, may fitly represent the Two Tables of the Law, or the Two Laws; the part behind, the old Law; and the part before, the new Law. The Two sides open signifie
Christi-

Christian liberty, or the open execution of the Law.

St. *German*, and others commonly do say, that this *Chasule* represents unto us, the Purple Garment which the Souldiers did put on Christ: the Priest therefore in Imitation of Christ, puts on this Garment, which for the most part on the back hath a Cross, and before, the form of a Pillar; as if the Priest were between the Pillar and the Cross; for the Pillar before represents the Pillar whereto Christ was bound, and Scourged; and the Cross behind represents our Saviour carrying the Cross, and that very properly, that the People beholding it may have the Cross and Passion before their eyes, and continue in the contemplation thereof.

I will conclude with the Animadversion, which Bishop *Ivo* gives, saying, *These Vestments are not virtues, but marks or signs of virtues; whereby the users or beholders are admonished as by written Books, what they ought to desire, and what to shun, and to whom they ought to direct their Actions.* Pope
Is.

Innocent will give another, Let the Priest attend diligently, that he bears not the sign without what is signified : and that he carry not the Vestment without vertue ; lest he be like to a Sepulcher outwardly whitened, and inwardly full of uncleanness.

3. Of Priest's Function.

Q. What do you mean by Priests ?

*A. I will not stand about the word Priest, which comes from the word Presbyter : But his office according to the custome of the Church, is principally to offer Sacrifice, as all Ages and Laws do declare ; for as in the Law of Nature ; and in the written Law, their duty was to offer Sacrifice for themselves and others : So in the new Law, Priests had charge to offer the Sacrifice of the *Masse* ; for as the Altar and Sacrifice are correlatives, so Sacrifice and Priest ; who in his Ordination is Consecrated by this form, *Receive power of offering Sacrifice in the Church for the Living and Dead.* St. Clement in his Constitutions*

tions puts this form; O Almighty God, give unto him, by Christ, the participation of the Holy Ghost, that he may have power to remit sins, according to thy command, and loose all bonds, according to the power which thou hast given to the Apostles; and of pleasing thee in meekness and purity of heart, by alwayes offering to thee without spot or stain, the pure and unbloody Sacrifice, which by Christ thou hast established, as the Mystery of the New Testament. The Canons of the Apostles, suppose it to be the office of Priests, as also the First General Council of Nice. Can. 18. So most of the Councils and Fathers.

Q. Are Priests to be Honoured ?

A. For many reasons, they are, but principally for Four, to wit, their Dignity, Utility, Mediation and Power. First, for their Dignity, for they are God's Vicars on Earth, to feed, cure, and keep his People; whence St. Augustine saith, There is no greater under Heaven, than God's Priests, Consecrated to deliver the Heavenly Sacraments; and humble St. Francis tells us,

us, that we ought to honour and reverence God's Priests; who are higher and worthier than all Men; and he would sooner give reverence to a Priest, than to an Angel. St. Athanasius relates, That the great Abbot Anthony, as often as he met with a Priest, would fall on his knees, and would not rise from the ground, until he had kissed his hand, and obtained his Benediction. Secondly, For Utility, for by Priests the faithful are received into the Church, and by their Function, many spiritual graces are communicated unto them; besides, the benefits they receive by the Priests Preaching, Instruction, and Ministration of the Sacraments; the Holy Scripture bids us to honour the Physician for our necessity, for the Highest hath created him; how much more ought we to honour Priests, who are Spiritual Physicians of our Souls: for as they by their Office do make us Members of the Church, so they cure us of all the Diseases of our Souls, and preserve our spiritual lives, and bring us to Eternal Life.

Thirdly, For their Mediation, for they

they are Mediatours between us, and God : for it is his charge, to pray for the People ; and he obtains blessings for them : *Num. 6.* Our Lord speaking to *Moises* and *Aaron* of Priests, said, *They shall invoke my Name upon the Children of Israel : and I the Lord will bless them.* The wise Man therefore advises us, saying, *In all thy Soul fear our Lord, and Sanctifie his Priests ; with all thy strength love him that made thee, and forsake not his Ministers : honour God with all thy Soul ; and honour the Priests, and purge thy self with the arms of Grace ; to wit, the grace that God communicates unto us by the Ministry of the Priest.*

Lastly, In consideration of the power which God hath given to them ; especially in Remission of sins, and Consecrating of the Holy Eucharist, for brevity sake, I will cite One or Two of the Holy Fathers ; and so conclude, for the first. Let us hear the words of *St. Chrysostome*, *To those who live on Earth, and are Conversant therein : it is committed to dispose of those things, which are in Heaven*

Heaven. To them it is given to have that power, which our Lord would not give to Angels, nor Arch-Angels; for it was not said to them, whatsoever thou shalt bind upon Earth, it shall be bound in Heaven. Indeed the Princes on Earth, have also power of binding but the bodies only; but the bonds which I speak of in Priests concerns the Soul, and reaches even to the Heavens; in so much, that what the Priest doth beneath, the self-same God ratifies, and our Lord confirms the sentence of his Servants: what therefore other thing can you say, but that all power of Celestial things is granted to them by God; for he sayes, whose sins ye retain, are retained: what power can be greater than this; The Father gave all power to the Son, and I see this power given to Priests, by God the Son. For the other, let us hear what St. Augustine sayes, At this so honourable a priviledge Heaven is amazed, the Earth admires, Man is terrified, Hell dreads, the Devils tremble, and the Angels worship. St. Bernard admires it, saying; O excellent and honourable power of Priests,

to which nothing in Heaven, nothing on Earth can be compared; in fine, St. Francis gives us an Admonition, saying, *We Catholicks ought to Worship and Reverence Priests for their Office, and Administration of the most Holy Body and Blood of Christ, which they Consecrate, and receive, and Administer to others.*

The end of the First Part.

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The Second Part, Containing a
Brief Explication of the
Masse.

S E C T. I.

Of the First Part of the *Masse*,
from the beginning to the Of-
fertory.

I. *Of some Ceremonies before
Masse.*

Q. **W**hat are the Ceremonies be-
fore *Masse*.

A. The Priest now Vested with
the foresaid Ornaments, his thoughts
and intentions are wholly Celestial;
and therefore we must look upon him
not as Man, but as our Angel sent by
our

our Holy Mother the Church : or as an Embassadour in fitting Equipage, to mediate our cause before God : his Commission and Authority are from Christ Jesus ; his Patents are undeniably Sealed, with the Characters of Christ's words : his Credential Letters are enrolled in the Gospel : and he is chosen by Christ himself, before the Angels, that you may not stagger in the belief thereof ; in his exterior Vestments, he carries the Marks, Signs, and Trophies of Christ's Victorious Passion ; whence we may piously contemplate on the Priest going to the Altar, representing our Saviour going to *Mount-Calvary* ; and there to offer up the same Passion , which was then offered for Man-kind.

In this manner he goeth to the Altar ; there to offer his intentions of offering the Sacrifice for himself, and all there present : who may do well to offer with him their intentions of hearing *Mass* , for such and such ends , imitating those who as the Evangelists testify, did abide before
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the Cross; seeing all things, not leaving Christ until all was done; the Priest is now to present the same Passion with application thereof to our Souls.

Q. Why does he after return from the Altar?

A. When he comes from the Altar, we may imagine that he retires from thence, in consideration of his own unworthiness, sin, and iniquity, and with-draws to make first his Confession, whereto he requires the help of all present, or rather to joyn himself with them, that by mutual prayers, they may ask pardon of Almighty God, and be united in their intentions; that with pure and joyned hearts they may offer this Sacrifice to God.

Now the Priest thus standing in a competent distance, from the Altar: where he is to make his Confession, imitates the Publican who standing a far off, as not daring to lift up his eyes towards Heaven; but knocked his breast, saying, *God be merciful to me a Sinner:* and in effect, sayes with
Esdras,

Esdreas, My Lord I am confounded and ashamed to lift up my face to thee, because our iniquities are multiplyed over our Head, and our Sins are grown even to Heaven; whence he makes a profound inclination to the Crucifix, as begging Christ's Grace for the better performance of this Holy Sacrifice: Or as St. Ambrose sayes, He who seeks the refection of his Soul, must bow down with Humility, by which he may the sooner obtain mercy of our Lord.

Each devout Catholick may ponder and joyn with the Priest, in this Act of Humiliation, and Adoration by humbling their hearts, and bending their heads to give all Reverence to the Altar or Crucifix.

2. Of the beginning of the Masse.

Q. How does the Priest begin the Masse?

A. Having made his inclination, with a clear voice the Priest sayes, In the name of the Father, and of the Son,

Son, and of the Holy Ghost; and in saying it, makes the sign of the Cross, drawing his hand from his head below his breast: and afterwards from the left shoulder to the right: the Church makes use of these words and ceremonies in the beginning of all Divine Offices, and after this manner we are Baptized, and from thence all Christians in the beginning of their Prayers, Works, or Actions, do in this manner invoke God's Holy Name.

Q. What reasons have you for it?

A. The Priest not presuming on his merit or worth, Invokes the Holy Trinity according to the Council of St. Paul. *All whatsoever you do in word or work, do all things in the name of our Lord Jesus*; and therein makes a publick profession of his Faith, without which nothing is pleasing to God, for in these words the great and principal Mysteries of our Faith; yea virtually all are contained; for in saying, *In the Name*, we profess and acknowledge one God: and in expression of Three persons, we also

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declare our belief of the Trinity, and by putting our hand to the head we represent the Father, as the First person, head and fountain of the Holy Trinity : drawing the hand from the head to the breast, represents the Generation of the Son from the Father; and bringing the hand from the left shoulder to the right, between the head and breast, we represent the Procession of the Holy Ghost, from the Father and the Son.

In like manner, by making the sign of the Cross, with these words, the Mysteries of the Incarnation are represented unto us; for in putting the hand to the head, & saying *In the name of the Father*, we profess that God the Father for the love of us, and for our Salvation, did give his only Son for our Redemption; and drawing the hand from the head to the breast, saying, *and of the Son*, we acknowledge that the Eternal word of the Father descended unto us, to take humane flesh; and by drawing the hand from shoulder to shoulder, saying, *and of the Holy Ghost*, we confess the coming

ing of the Holy Ghost as the completer of Christ's Incarnation; and lastly, by forming the sign of the Cross, we profess our Faith of the Death and Passion of our Saviour.

Q. What do the faithful do then?

A. They in the same manner, and the same intention, do the same; and in sign that they are of the same intention, and faith with the Priest, they devoutly say *Amen*. We all agree to it, and in the name of the Father, &c. will concur with the Priest in this his Sacrifice.

Q. Pray what follows?

A. There follows an Antiphon, with a pious Psalm: in the Antiphon, the Priest declares his intention of entering, or going to the Altar of God; that is, to offer Sacrifice, and to this end, he recites the Psalm; thereby desiring first protection from his Enemies, either spiritual or corporal, and animates his Soul to go on with confidence; for God is our strength, our light, and truth; who did commend the execution of this Office. And I intend nothing more

therein, than his praise and glory, which makes him end with *Gloria Patri*, &c. And all that can, may answer to him in the Antiphon, and Psalm ; and those who cannot, have leisure to think upon their Sins and Iniquity, their unworthiness and continual deserts, that with Devotion they may imitate the Priest in his Confession : of which more in the next Paragraph.

3. Of Confession.

Q. What Confession is here made ?

A. We must know, that Confession in general, is nothing but a manifestation of our affections, in words or exteriour actions, or signs, which is done by us, Three several wayes, to wit of Faith, Praise, and of our Sins : in the first sence, our Saviour commends it to us, saying, *every one that shall confess me*. In which sence ; those who have made a strong confession or profession of their Faith are called Confessours. *St. Paul* sayes, *We believe unto Justice, but with the mouth is made*

made a confession to Salvation. In the second sence; the Psalmist often uses it, as *I will confess to thee O Lord with all my heart, with the confession of praise.* So Christ also sayes, *I confess to thee O Father Lord of Heaven and Earth;* that is, I praise and give thanks to thee: these Two Confessions run generally in the *Masse*; for Faith is necessary to this Sacrifice, which is of praise and glory to God.

So that in this place the confession which is made, is of our Sins. Now this confession is either private, or publick; particular, or general. The first is Sacramental, or made in the Sacrament of penance, of which here we have nothing to say: and therefore we speak only here of general or publick confession; which by order of the Church, is used for Remission of our daily and continual Sins, defects and imperfections.

Q. Are not those Sins to be expiated by the Sacrament of Penance?

A. The Sacrament of Penance is ordained to take away mortal Sins; as its principal effect, and may be

used for Venial Sins ; but in some way or other we daily, and hourly offend God Venially : and we being now to offer Sacrifice, which requires all purity and innocency, in as much as humane frailty will permit ; we make this humble confession thereby to obtain Remission of our daily Sins, and Remission of the pain due to them : and so to be more purely disposed to this Sacred Action.

Q. To whom do we make this Confession ?

A. Principally and chiefly to God, from whom alone we expect pardon and Remission of our Sins.

Q. Why then is it made to the Blessed Virgin and Saints ?

A. We confess to the Saints in other respects, for we confess to them when we have offended, in that we have offended God ; even as the prodigal Child, who said *Father I have sinned against Heaven and before thee* : which the Glosse and St. Augustine Interprets, as if he had said, I confess that I have offended against the Angels and Saints. Secondly,
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We confess to the Angels and Saints, as witnesses of our sorrow, and Repentance of our Sins, even as St. Paul, 1. Tim 5. did charge *Timothy*, *I testifie before God and Christ Jesus*, and the Elect Angels; and so we confess before God, his Angels and Saints. Thirdly, As the Prophet *David* said, *I will sing to thee in the sight of Angels; and I will render my vows to our Lord in the sight of the People*; that is, in the sight and protection of the Angels, I will praise thee my God, and before all present, confess my sins, that as they have seen and known my wickedness, so also they may see my Repentance; that as I have made them sad, by my manifold impurities; so I may rejoyce them in my Conversion. Lastly, We manifest our sins and iniquities to the Blessed Virgin *Mary*, Angels and Saints, as also to all there present at *Masse*: that out of compassion and charity, they would pray for us, as is plainly declared in the latter end, where we desire them to pray for us, that we may obtain of God Remissi-

on and pardon for our sins, and afterward we ask for Mercy and Indulgence of them of Almighty God.

4. Of some Remarkable things in saying the *Confiteor*.

Q. *Why does the Priest say Peccavi?*

A. To declare that he is a Sinner, and the more to express himself, he sayes, *I have sinned exceedingly*; By the way we may note, how powerful this *Peccavi*, I have sinned is, if it come from the Heart; for when the Children of *Israel* had offended God, as they often did, their only redress was *Peccavimus*, we have sinned, and the Mercy of God was not wanting. *David* offended, and with his *Peccavi*, I have sinned, he obtained Remission. *Salomon* taught the People when they came into the Temple, as a remedy for all evils, and a means to obtain their Petition, to cry out, *Peccavimus*, we have sinned, leaving us a perfect Model of praying in the Church.

Q. *Why does he say, in thought, word and deed?*

A. That

A. That is as much to say, in all manner of Sin; for although sin proceed from the will, take away the will, and there is no sin; yet this Will finds matter of sin in our thoughts, words, and deeds.

It was said of old, even by God himself, *that all the cogitations of Mens hearts were bent to evil at all times*; great was the malice of Mens hearts in those times, near to the beginning of the World; which since rather make encrease, than decrease; for the waters of Iniquity have very small ebbs, but huge great Spring-Tides, and do so frequently overflow on the Field of our Souls; that very few flowers of vertue or piety do grow there; but innumerable Brambles, and Briars; which perhaps in quantity are not so great, but bring great hurt to the Soul; and if they be perverse, they separate us from God: and the best we can say or imagine, without the grace of God, all our cogitations or thoughts are unprofitable.

In like manner we offend daily in

His words;

words; for the Tongue is a Sea of evil, or as St. James sayes, *a world of Iniquity, yea the Iniquity of the Tongue fills the whole World*; There is no place or person of what quality soever, but some way or other, have the offending Tongue. The Prophet Jeremy complained saying, *I attended and hearkned, no Man speaks that which is good*: would God this were all: the Apostle St. Paul speaking of young Widdows, they learned to go about from House to House, *speaking things which they ought not*. But if we look almost upon all sorts of People, we shall find them going from this place to that place; from company to company, full of words, swearing; of vanity, curiosity: too too frequently speaking things which they ought not, in detraction and back-biting, words of Iniquity as David sayes, *The words of their mouth are iniquity and guile*. Our deeds are conformable; for as St. John sayes, *The whole World is set to Iniquity*; and David, *All have declined, they are become unprofitable together, there is not that doth good, there*

is not one. There is so great a multitude of those who do no good, that scarce any one is to be found to do good, and too too many that do evil: for as St. James sayes, *We all offend in many things*, and St. Augustine avers, that even the just do not live without some sins; whence the Priest well sayes, and so may every Man say, *I have sinned in thought, word, and deed.*

Q. Why does he say Three times through my fault?

A. In this Repetition, he expresses the vehement sorrow of his mind, and therefore to the last, he adds, through my most grievous fault, which is not unfrequent in the Scriptures. So King David said, *My Son Absolon, Absolon my Son, who would grant that I might dye for thee, Absolon my Son, my Son Absolon*: and naturally we reiterate the cause of any grief. We may also say, that this Repetition is correspondent to the Three kind of sins before expressed; many do say that this number of Three carries with it a certain kind of Universality: So this Triple Repetition

tion imports a confession of a multitude of Sins: as if he should say, I have sinned innumerable wayes; each time he knocks his breast, imitating therein the Publican, who as the Sacred Text sayes, *stood afar off, and would not so much as lift up his eyes towards Heaven, but knocked his breast; saying, Lord be merciful to me a sinner.* All which is to be seen in the Priest's action; for as is said before, he stands afar off from the Altar, and in saying his *Confiteor*, he stands bowing his head towards the Earth, as not daring to lift up his eyes to Heaven, and knocks his breast; esteeming, as *Theodore* sayes of the Publican, himself altogether unworthy to behold the Heavens, who had placed his affections on the Earth, and Earthly things: and in holding his hands joyned before his breast, and saying, *Mea culpa, my fault, my fault, my most grievous fault*, he tacitly cryes out, our Lord be merciful to me a Sinner.

Q: *What means the knocking of the Breast?*

A. It hath been, and is the custome of all.

all God's Servants; nay it seems to be a natural propension, to express the grief or sorrow of the mind, by striking the breast: which St. Augustine declares, *what is it, sayes he; to knock or strike the breast; but to declare what lyes hid in the breast, and by an evident or manifest stroke to chastise the hidden Sin?* Or, as he sayes in another place, *to chastise our flesh, because we have offended God;* and again he sayes, *The striking of the breast, is the contrition of the heart; that is, it is a sign or manifestation of the hearts contrition.* St. Cyprian sayes, *We strike our breast, as declaring the sins enclosed inwardly in our hearts.* St. Hierome, *as if we would expel our evil thoughts from the heart.* Pope Nicholas I. *In striking the breast, we signifie that we strike our selves before God strikes us, or that we confess our selves to be worthy of stripes or punishment.* St. Chrysostome, *we take revenge of our selves to pacifie our Judge.*

In fine, we strike or knock our breast, as if we would do it to our heart or will; which has been the

Origin

Original cause of our sins; or as if we would open our hearts to give vent to our sorrow and grief, for that we have offended so good a God: and we do it thrice, in correspondence to the Triple kind of sin, wherein we have offended God, in thought, word and deed; or to express the multitude of our sins.

What is said in Confession, may proportionably be applyed to the Hearers; who I suppose have learnt the *Confiteor*, either in Latin, or in English; that besides the use of it in other occasions, they may joyn themselves with the Priest in this Confession: for he begs it of them in acknowledging his sin before them, and desiring them to pray for him: sure it is as necessary for them: they stand in as much need at least as he, and I know not how they can be better employed, in order to a preparation to the more beneficial hearing of *Mass*.

5. Of what follows in the *Masse*, until the Priest goes to the Altar.

Q. *What follows the Confiteor ?*

A. The Clark, or he that serves at *Masse* prays for the Priest, that God would shew his mercy to him, & pardon his sins, to the end that he may worthily celebrate the Holy Sacrifice, and by it come to life everlasting: whose prayers are (as we may piously believe) accompanied with the intercession of the Angels and Saints, whose help he has also invoked: It is a pious action in the standers by, to add their Votes (which the Priest also requires) to all which the Priest sayes *Amen*.

When all (as the Priest supposes) have said the *Confiteor*, the Priest makes the same prayer for them, who saying *Amen*, do attend for the general Absolution, which the Priest gives, saying, *Indulgentiam Absolutionem*, &c. in saying whereof, the Priest makes the sign of the Cross on him--

himself, & thereby tacitly professes, that he gives this Absolution and Remission by vertue of Christ's Cross and Passion, which Communicated by the Church ; the Assistants may also with Devotion sign themselves with the same sign, . and devoutly say *Amen.*

Q. What Absolution is this here given ?

A. I said before, that the Confession here made, was not properly Sacramental, as in the Sacrament of Penance ; in like manner this Absolution is no other but Sacerdotal, and has its effects by way of deprecation or prayer, which is more available, because it is done by a Priest ; of whom *St. Chrysostome* sayes, *His Throne is placed in Heaven ; and he has Authority to pronounce and declare Celestial things :* and whom as *St. Paul* teaches, we are to esteem as the *Ministers of Christ, and the dispensers of the Mysteries of God ;* and therefore all present ought with Humility bow their heads to receive it, signing themselves with the sign of the Cross as before is said.

Q. What.

Q. *What follows the Absolution ?*

A. The Priest after this makes some Jaculatory prayers, reciting some verses of the Psalms, expressing his confidence in God's mercy and goodness; by which he presumes to go to the Altar, and that his prayer will be heard, which he assures us by *Dominus vobiscum*, our Lord is with you, and therefore let us proceed to the performance of this Sacrifice; for having before declared, that God is turned unto us, he begs his mercy in this his action, and makes his humble petition, that his prayer which he is to make therein may be heard.

It is very convenient, that those who understand Latin, should answer to the Priest with correspondent affections: those who do not, may consider God's goodness in giving such power to Priests, and with Devotion expect the grace and benefit of the Absolution; and seriously attending to the Admonition that the Priest gives them in saying, *Dominus vobiscum*, our Lord is with you; I am now going to the Altar, to offer Sacrifice
for.

for you; and our Lord will be with us, in correspondence thereto, they may devoutly say *Et cum spiritu tuo*, and with thy spirit; which because it occurs frequently in the *Masse*, every one ought to learn, that they may shew their minds to be attentive to what the Priest does all along in this Sacrifice.

After that, the Priest sayes *Oremus*: let us pray: as if he should say, since our Lord is with us, and that he hath shewen his mercy and goodness in pardoning our sins, let us now settle our hearts to prayer, with confidence, believing that whatsoever we shall ask, by vertue of this Sacrifice we shall obtain; Now because this *Dominus vobiscum* and *Oremus* do frequently occur in the *Masse*, I shall speak of them in the next Paragraph.

6. Of the *Dominus vobiscum* and *Oremus*.

Q. Why is Dominus vobiscum so often used in the Masse?

A. The Church uses this Salutation

on by the Priests; only in the Divine Offices, and Sacerdotal Functions. In the *Masse*, Seven or Eight times according to the several parts thereof; to wit, when the Priest begins any thing which has a peculiar address to God; and it serves as a Watch-word or Alarum to move us to attention. This Salutation may be taken diversely: In a demonstrative way it imports our Lord is with you. In an optative sense, it is as if he should say, I wish that our Lord may be with you. In a Monitive way, it serves to admonish us of our Duties in the presence of God. In the First sense, our Lord is said to be with us in the *Masse*; for he is there in a more peculiar manner really and truly here on the Altar. In the second sense, it imports the mutual wishes of Priest and People; and in the Third, it is more particularly used in the *Masse*, to raise our attention to the Mysteries thereof.

Q. Whence have we this Salutation?

A. Out of the Scripture, for the Angiel *Gabriel* Saluted the Virgin *Mary*

Mary in the First sense, telling her that our Lord was with her. The Angel to *Gedeon* intends it in the Second sense, when he said, our Lord be with thee; and in the Third sense, *Azarias* said to *Asa*, our Lord is with you, because you have been with him: intimating, that if we will have our Lord to be with us by his grace, we must be with him in co-operating to his grace: So if we will have God's grace Communicated unto us in the *Masse*, we must attend and co-operate with the Priest, as he admonishes us with his *Dominus vobiscum*; and in Testimony that we do, we say, and with thy Spirit; that is, as the Emperour *Charlemain* (who wrote a Book of the Rites and Ceremonies of the ancient Church) sayes the People answer, And with thy Spirit: to express the Unity of the People to the Priest, in prayer and holy desires; for the People thereby do desire to be United to the Priest, in his Ministry and publick Sacrifice, conceiving that he is then filled with the Spirit of God,

God, the Spirit of peace, which he presents in this *Dominus vobiscum*.

When therefore the Priest turns about to say *Dominus vobiscum*, we ought devoutly to resalute the Priest; for as St. Chrysostome sayes, *Therefore we salute one another in the Mysteries (that is in the Masse) that being many, we may be made as one.* The Priest then doth salute us, and incite us to go along with him, in such and such actions; so we ought to joyn our intention and desires with him, and devoutly answer *Et cum Spiritu tuo*.

Q. But why doth he turn to the People ?

A. You must know, that the Priest turns Five times to the People in the *Masse*: as hereafter shall be declared, which may represent the Five actions of turning of our Saviour in his passion, for being in his prayer in the Garden, and reflecting on the frailty of his Disciples, he came from thence to them, bidding them watch and pray; which as he reiterated his prayer, so he came to the same effect the Second and Third time: and being

ing actually in his passion, even before the High Priest, he turns to behold *Peter*; and going out of the City to the *Mount Calvary*, turning himself to the Women, he sayes, weep not upon me, but weep on your selves. So the Priest notwithstanding the most Sacred action, whereto he is intent, yet to raise us, and to awaken our dull Spirits, he turns about to us for the ends aforesaid, as in the particulars will be declared.

Q. Wherefore then does he say Oremus?

A. The Priest uses this *Oremus*, as correspondent to his *Dominus vobiscum*; or to shew the end which moves him to salute them; which is to pray either for him, or to pray with him; as in the particulars shall be declared: In the mean time we may consider, that the Priest in turning to the People, opens his hands to assure them of God's mercy, and confirm them in the hope of the effects of this Sacrifice; and that the hands equally divided, signifie the equality of God's Mercy and Justice; for by Christ's passion

passion, Mercy is laid open to all, who truly repent; and Justice is satisfied for all: and in doing this, he intimates also, that Christ has always his arms open, and ready to receive all those, who with true Repentance do come unto him; and therefore he invites them by this *Oremus*, Let us pray.

7. Of the Priests going to the Altar, and what he does there.

Q. What are we to do when the Priest goes to the Altar?

A. The Priest having made his Confession, and sought our prayers, goes up to the Altar, with intention to begin the Masse: and First, with Humility making his prayer, that God would make him worthy to enter into the Holy of Holies; for so the Bishop of Thessalonia calls it the dreadful Altar, the Holy Table, the Holy of Holies; Chair and place, and Rest of God, Propitiatory, the Work-House of the great Sacrifice, the Monument of Christ, and the Tabernacle of

of his glory, and when he comes to the Altar he kisses it.

Q. Wherefore doth he kiss the Altar?

A. Because this occurs frequently in the *Masse*: I shall take here the more notice of it. *Durand.* notes well, that the act of kissing has Four significations, to wit of Union, Charity, Peace, and Reverence; for the kiss of Union, he alleadges that of the Canticles, *let him kiss me with a kiss of his mouth*; for the kiss of Charity or love, that of Jacob, *come near me and give me a kiss my Son*; for the kiss of Peace, that of the Apostle, *Salute one another in a Holy kiss*; and for that of Reverence, that of our Saviour to Simeon, *Thou didst not give me a kiss, but She hath not ceased to kiss my Feet.*

Some Interpreters of the *Masse*, do say, that this kiss of the Altar here signifies the Reconciliation, which Christ offered to the Jews by his Passion: others, that it signifies the Union of the Church to Christ Jesus: others, in token of our Reconciliati-

on to God, by the Incarnation of his only Son. From whence comes the kifs of Charity or love to God, and our Neighbour, and all the World; and from thence comes the kifs of peace, that is, as St. *Ambrose* has it; *Tranquility of Conscience, which brings a confidence in God's mercy, and engenders peace with our Neighbours.*

Queen *Esther* having put on her Royal Garments, entered into the presence of King *Assuerus*: and going near to him she kissed the top of his Rod or Scepter: and so made her Successful petition for the people. I shall have occasion hereafter to speak of the Charity and peace: here only that the Priest going to the Altar, kisseth it in token of our Reconciliation to God: but the example of *Esther* is more proper to our purpose, for as she went with fear and trembling, in her Royal Garments, to enter unto the King; So the Priest cloathed in Robes, and Garments purpled with the blood of Christ *Iesus*, enters with fear of unworthiness, and sad memory of his Sins,

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and

and Iniquity : which have been the subject of his prayer hitherto ; yet now he goes to the Altar, and with profound Reverence, intending thereon to pray for the people, thereby giving them assurance that they are reconciled to God.

Here the faithful may make their intentions to go in spirit along with the Priest, in this Holy action : and piously with humble Reverence bow their heads to the Altar, whereon Christ is to be offered.

8. Of the Introit.

Q. Why doth the Priest go from the middle of the Altar ?

A. The natural reason is to go to the Book ; which lyes on that side of the Altar, there prepared for him ; but the Myltical reason is, that he goes to the right part of the Altar, to wit, that part which is on his right hand ; to signifie that the *Emanuel* promised in the Law, was to come to the Jews ; who then by reason of the Divine Law, which they had, were

were on the right part, whereas the Gentiles by reason of their Idolatry were on the left.

Q. What is that the Priest says there?

A. It is called *Introit*, that is, entrance or beginning, for with this the Priest enters, or begins the *Masse*: to which all that is past was but a preparatory. Now in saying of this he signs himself with the sign of the Cross, making thereby a profession of his Faith: and arming himself against the assaults of the Enemy; and to shew that what he is to do, is to be done in vertue of Christ's Death and Passion.

Q. What is the Mystical signification of this Introit?

A. Some do say that it is a Mystical Symbole, to raise the hearts of the assistants to Devotion; and their voice to devout praises, in contemplating of the Mystery of Christ's Incarnation. So *St. German* takes it, adding, that therefore *Gloria Patri*, &c. is then said, to give thanks for so great a benefit; others, will have

it to signifie the Prophecies, and Predictions of the Prophets, and the desires of the Holy Patriarks and Fathers in Limbo; expecting the coming of the *Messias*: and to express this the more, the Church immediately adds a representation of their Lamentation, and continual Groans and Sighs; by the doleful canticle of *Kyrie Eleison*, whose often repetition, fitly represents their continual prayer, so frequently inculcated in the Holy Scripture.

Q. *What means Kyrie Eleison?*

A. In the Greek Language, it signifies as much as Lord have mercy on us, as *Christe Eleison*, signifies Christ have mercy on us. The *Grecians* only use *Kyrie Eleison*, The Latins Thrice *Kyrie Eleison*, and Thrice *Christe Eleison*; and again Three times *Kyrie Eleison*.

Q. *Why is it repeated so many times?*

A. The *Grecians* do use this *Kyrie Eleison*, very often in their Liturgie; in some places they have it Sixteen times together, and in other places

places Twelve times together ; the Latin Church by Pope *Gregorie's* Decree, uses it only Nine times, in manner as is even now declared, of this we have the example of the *Cananite*, who cryed out *have mercy upon me O Lord* ; and continued crying out the same, or such like : and in fine, *Lord help me* ; So the Two blind in the Gospel cryed out, *Lord have mercy upon us* ; and being rebuked, they cryed out the more, saying, *Lord have mercy on us* : And truly if we may, and ought to reiterate our Sighs and Groans for our Sins ; why not expresse the same desires in such efficacious and sweet words, *David* in his Psalms maketh such Repetitions.

We may also say, that this Repetition represents unto us the incessant cry of the Church ; which she pours out for her Children, who stand in need of help : many of them little regarding their Souls good ; although they are in continual danger, both Spiritually and Corporally : whence compassionately every day and moment she cryes out, *Lord have mercy*

upon us, Christ have mercy upon us:
for without thy mercy and goodness
they all perish, and will be drowned
in the water of Iniquity.

Here we may reflect upon the desires, of the Holy Fathers before Christ, for the coming of the *Messias*: and rejoyce, that he is come to the World, and with a vehement desire beg that he would vouchsafe to come to our Souls, by his grace: that we may be worthy to receive the fruit of this Holy Sacrifice, to this joyning with the Priest in this short, but efficacious prayer, *Lord have mercy on us, Christ have mercy on us.*

9. Of the *Gloria in Excelsis.*

Q. What means the Gloria in Excelsis?

A. It is commonly called, the Angelical Hymn, because it begins with the Song of the Angels, at our Saviours Birth, declared by St. Luke, And suddenly there was with the Angel a multitude of the celestial Army praising God, and saying: Glory in the Highest

Highest to God, and in Earth peace, to Men of good will; the rest was added by the Apostles, or by some that immediately succeeded them: and consists in the praises of God, Thanksgiving, Adorations; mixt with Supplications; and for the excellency thereof, those who understand the Latin should do well to say it with the Priest: and those who cannot, may say it in English, for it favours of great Devotion: It may also piously be said in our Prayers, in our Holy Meditations on the Birth of our Saviour; at any time, and especially in order to Thanksgiving.

Q. What is the Mystical signification of it?

A. The Church represents to us the Nativity of Christ *Jesus*: in consideration of which great Mystery, we sing or say this Hymn of praise and Thanksgiving: and here we may note how conveniently the Church has ordered this Hymn in this place of the *Masse*: for on this Mystery, all others of the Life, Passion, Death, Resurrection, and Ascension depend;

because the belief of them all does necessarily suppose the true *Messias*: and he that believes this, can make no rational doubt of the rest; and truly I believe there is no Christian of so mean Devotion, but that if he did reflect upon the Mystery it self, the manner of the *Incarnation*, the Heavenly action of the Angels, he would find an interiour motion of Piety and Devotion.

St. *Chrysostome* tells us, that *this Table*, that is the Altar, *Supplyes the place of the Manger*: let us then in hearing this Angelical Hymn go to the Cribb, and there with the Holy Angels, or with the blessed Virgin, St. *Joseph*; or with the Shepherds, or three Kings, to adore our new-born Saviour, and with Emulation, strive to imitate their example: or piously associate our selves now to one, now to another, as Devotion will suggest.

10. Of the Collects.

Q. *What doth the Priest after Gloria in excelsis?*

A. When

A. When he has done the *Gloria*, &c. he kisses the Altar, in token of the Peace which is given to us, by Christ's Nativity : and in Reverence to the Altar, whereon Christ is to be Sacrificed ; and being to make his prayer, he turns to the People, saluting them with *Dominus Vobiscum*, inviting us to joyn with him therein : we may suppose, that there is none who comes to *Masse*, but that he desires the Priest should pray for him, and the Priest intends to pray for them ; and therefore is willing to put us in mind, that he is now to do it ; and for this end he turns to us, and bids us attend thereto : and lest we should mistake, he tells us what we are to do ; with this *Oremus* Let us pray ; come and joyn with me, that is, with the Church, in whose name the prayers are made : whence we may gather, how commendable it is that all there present, should in heart and affection joyn their Votes, with the Priest in so powerful a Sacrifice : done by God's Ministers in the name of the Church ; which certainly is

more Meritorious, and more pleasing to God, than any private prayers.

Q. What are those Prayers?

A. We may consider their Matter, Form, and end: as for the matter St. *Paul* advises us that *first of all things, Obsecrations, Prayers, Postulations, and Thanksgiving be made for all men,* which words the Holy Fathers do apply particularly to the Sacrifice of the *Masse*. St. *Augustine* applies them to several parts of the *Masse*; as is to be seen in the *Rhemish* Annotations on this place. Others attribute them to the diversity of Prayers, which are used in the Church, according to the Four sorts of Prayer; for the Church in these Prayers, sometimes makes Supplication to be delivered from Evils: as in time of persecution, or other afflictions or Temptations. Sometimes prays for Spiritual gifts and benefits, as of Penance, Patience and such like; sometimes also makes Postulations for some particular favour, as for the Conversion of Sinners, or of those who go astray, and to give thanks for benefits received. As

As for the form of them; whoſoever conſiders it, will admire the œconomy of God's Church, which has ſo pithily and ſubſtancially, couched in few words all, whatſoever the faithful may ask of God; however the prayers are ſhort, yet full in ſubſtance and Devotion: for the true practice of prayer, is to have a greater heart than mouth, greater Devotion than Tongue, and a full Intention, rather than multitude of words.

This doth not derogate in anywiſe, to perfeverance in prayer; for Chriſt prayed whole nights, and in his Agony as St. *Luke* ſayes, *he prayed longer*, although we read but few words, where fervent Devotion gives Gale, and Grace is Pilot, the Soul may lanch forth, and ſail ſecurely; yet ſometimes for order and decency in the Church, and commodity of others, they may, and ought to ſtrike ſail; that is, abbreviate their vocal prayer, eſpecially, if by Office or Miniſterial duty it is required: for therein they are not to follow their own proper Devotion: but exactly fol-

follow the Rules and Ordinances of their Superiours or Prelates.

Moreover the principal thing here intended, is to offer Sacrifice to God; whence it suffices to the Church in those prayers to express her intentions, in few words, in order to the application of this or that *Masse*, to such and such ends; So that although the prayers be short in words, yet virtually they extend themselves to the whole Sacrifice of the *Masse*, having correspondence with the Churches intention, and consequently is more efficacious than any other private prayer.

The chief end of this prayer, is to obtain the desired effects, by vertue of this Sacrifice: which is for the general good of God's Church, and for what the Priest or People present, do intend by this *Masse*.

Q. Why is this called Collect?

A. These prayers are so called, for that the People are collected or gathered together; or rather for that they are said over them, or, for them so collected or assembled. Some will have

have it, because the Priest doth collect or gather the prayers, vows or desires of all there present; uniting them in one with his; including in his prayer the Petitions or desires of all. St: *Bonaventure* will give another reason, because all who are present, may or ought to recollect themselves, and unite their intentions with the Priests in that prayer: It may also be said, that they are called so, for that such prayers are collected and gathered by the Church to be said in the *Masse*; and accommodated to the Times, Feasts, or Subject.

Now these Prayers or Collects do end either exprelly in these words, Through our Lord Jesus Christ, &c. Or with others importing the same: So *Innocent* the Third sayes, *We end our Collect through the Lord Jesus Christ, for we implore the Fathers help and succour for the love of his Son: for Christ himself has said Amen, Amen. I say to you, if you ask the Father any thing in my name, he will give it you.*

All that we have to do, is to joyn
our

our Intentions, or offer up our Petitions in union to the Priest's prayers; for as *Durand* notes, *The Priest alone sayes the prayer, whilst those who are present are silent, and pray only in Spirit, thereby to attend and joyn their hearts, that they may justly say Amen.* The prayer is not private, but publick & common to all, but performed and presented by the Priest; who makes it in the Churches name, wherefore although People perhaps do not know the words, yet they know the end of the prayers, and for the most part know the Conclusion, and can answer if they attend *Amen*, as well as the learned.

II. Of the Epistle.

Q. What means the Epistle?

A. The Holy Scripture is not improperly said to be an Epistle, for the Divine Books thereof, are as Epistles, or missive Letters sent from God as Testimonies of his Sacred Will, unto mankind, for their Salvation, teaching the way to Heaven, and

and how to please, and serve his Divine Majesty; and after what manner we ought to live and dye. In this sense the Church takes the word Epistle here, for to this end, she ordains some selected parts of the Scripture to be read to the People, and was used in primitive times, for the instruction of the *Catechumens*, and newly converted; we may also say, that it takes the name of Epistle, from the custome of reading, for the most part out of the Epistles of St. Paul, and other Apostles.

Q. Why is the Epistle read before the Gospel?

A. The Epistle of the *Masse*, is as I said before, as a missive Letter sent from God by the Pen of the Prophets, and Apostles, to dispose us for the reception of the Gospel. The Church in this, for our instruction in the Mysteries of our Salvation, proceeds according to nature's order, from less perfect, to more perfect: as God in the Creation did by degrees create the more imperfect Creatures, in order to the perfect knowing of
Man.

Man, and the Old Testament preceded the New: whence *Walfride* sayes, that it is so done, that the minds of the hearers might go from lesser to greater things, and by degrees ascend from lower things to higher; or as *Cabasilus* sayes, to hear the Instructions of the Apostles, as a disposition to the light of the Gospel; or as *St. Justine Martyr* sayes, to the end that the Excellency of the Gospel may be better known.

Q. What is the Mystical signification thereof?

A. It signifies the written Law, which went before that of Grace, or the Preaching of *St. John Baptist* before the Preaching of our Saviour; or the labours of the Apostles in Converting the Gentiles. In this we may also consider our Vocation to the light of Faith: and give thanks to God as the Apostle sayes, for his inestimable gift in sending his Prophets, Apostles, and their Successours, to teach us the way of Salvation; that in the end we may with heart
and

and affection say, *Deo gratias*, thanks be to God. Which saying, *St. Augustine* did so much esteem, that he sayes, *what better thing can we bear in mind, or utter from the mouth, or express with Pen, than Deo gratias?* nothing can be said more briefly, nor heard more joyfully, nothing understood that is greater, or done more fruitfully, than *Deo gratias*, Thanks be to God, who has enriched us with the true faith of Christ Jesus.

Q. Since the Epistle is for our Instruction, why is it not in the vulgar Tongue?

A. Those who understand the Latin Tongue, may piously attend to the Contents thereof: Those who do not, and can read, may find them, as also the Gospels in the latter end of the *Rhemish* Testament: and do well to read them over night, especially in the Eves of Sundayes and Holidayes: or in the mornings before they come to *Mass*; or if they please, at *Mass*, as I have seen some Catholicks to do. There are also extant in our vulgar Language, books containing
ex-

expositions of the Epistles, and Gospels of the whole year: which read over night may much conduce to the encrease of Devotion, and Piety. Those who cannot read, may learn of those who can instruct them; and attend to Sermons which are commonly made for their explication; however as I formerly have declared the understanding of either of them, is not of necessity in order to the Sacrifice, and therefore it suffices that they know the Mysteries thereof.

Where we may note the constancy of the Catholick Church, in following the Primitive times; when for the *Catechumens*, or the new Converts, or for conversion of Infidels, upon Solemn dayes, some part of the Scripture was read, and Psalms were used with expositions on them, as is to be seen in the Homilies and Sermons, made by the Holy Fathers for that end: now there being no necessity of expositions in order to our faith, and Devotion waxing cold, the Church contents her self with the continuance of the substantial part,
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remitting the expositions thereof, to Sermons and Catechisms, in more commodious time; nevertheless, in some places the Pastours, or others for them in high *Masses* on Sundayes after the Gospel do make such, under the name of *Prones*, which our dangerous and fickle time will not permit.

Let it therefore suffice, that we know by the Epistle, the Vocation we have received from God, to the true faith and fulfilling his Will, and Commandements, let us give thanks for that so great a benefit, with purpose by Gods grace, to persevere faithfully in Christ's Law, making progress from vertue to vertue intimated by the Gradual, which in the next shall be declared.

12. Of what follows between the Epistle and the Gospel.

Q What follows the Epistle?

A. That which follows ordinarily, is called Gradual: which for the most part, is One or Two verses of the

the Psalms, agreeable to the Office of the day; so called from the custom of the Church in Solemn *Masses*, when some of the Quire do ascend to the steps of the Quire towards the Altar; but is also properly called a Response, or answer to the Epistle; for generally speaking, they have correspondence to the matter of the Epistle, or to the Solemnity of the day; if that be of joy, the Response is so too: if of sadness, it is also of sadness.

Q. What doth the Gradual signifie?

A. As it is called Gradual, it signifieth our ascent from vertue to vertue; or our going up by degrees of Humility, to higher perfection; or rather, the ascent we ought to make, from the Doctrine of the Prophets and Apostles, to the Doctrine of Christ Jesus. It may also signifie the joy of the Church for the Conversion of Souls, from Idolatry and Judaism: or to see the Doctrine of the Prophets and Apostles in the Conversion of Sinners; to see the fruit of their Preaching, whereof the Epistle

file is a Symbole and the Gradual of the fruit: the Epistle is the Field sown with good Seed, the Gradual the Harvest:

As a Response, it puts us in mind that we ought in word and work, to answer or correspond to those things, which are propounded in the Epistle. And signifies, that after *St. John Baptist's* Preaching, represented by the Epistle, the Disciples did follow Christ in his Evangelical Doctrine, or the Preaching of the Apostles after they were called by Christ; in fine, it serves as a Declaration of the fruit we receive from the Apostles Doctrine, that is, to follow Christ.

Q. What means Alleluja?

A. Our Devout *St. Bernardine* calls it *Canticum honoris*, a Cantile of Honour: which as it hath a hidden sense in the *Hebrew*, so it was never Translated into any other Language; for the *Greek*, *Latin*, *Chaldean*, *Syrian*, *Arabian*, and all Nations of the Earth do retain it. Whence *St. Jerome* and other Interpreters do very seldom Translate it, but leave it as

as they find it in the *Hebrew*. St. *Augustine* said, that no Christian is ignorant that *Alleluja* is a voice of praise; Indeed the word divided imports as much, but as connexed together, according to the use of the *Hebrews*; it signifies not only praise, but praise with joy and gladness; beyond what can be expressed in voice, in fine, this *Alleluja* is a Sacred and Mystical word, which the Church Militant useth in imitation of the Church Triumphant; which is said to laud and praise God with Joy and Jubilation, and sing *Alleluja*, as we may read in *Tobias* Chap. 13. and in the *Appocalips*. 19.

Now the Church uses this *Alleluja* in the *Masse*, as corresponding to the foresaid joy she hath in the conversion of the World; or to manifest the joy that Christians take in the Solemn Mysteries; which is redoubled in *Easter* time for joy of the Resurrection, but from *Septuagesima* to *Easter* and some other times she omits it, and for the most part has a Tract instead of it.

Q. What

Q. What is that Tract?

A. It is certain verses of the Psalms, appropriated to the times; and is called a Tract, because it is sung in Solemn Masse, very leisurely, with drawing the words and sillables. *Innocent 3.* gives the reason thereof, saying; *The Tract with the unpleasantness of the Tone, and prolixity, or drawing of the words; does insinuate the miseries of our present time: as others say it is a protracted voice of mourning mixt with groans, and sighs, most sutable to the times of pennance; and therefore are well said to be the Tears of the Church, representing to us, the mournful voices, of sorrow and lamentation due for our sins and iniquities. It may also signifie the desires of the devout Souls, lying and sighing after the eternal joyes.*

Q. What is that, which is called Prose or Sequence?

A. The Prose or Sequence, is sometimes added to the Gradual, as a continuance of the precedent joy or praise: The Church uses Three,
and

and those are on the Octaves of *Easter* and *Whitsontide*, and on *Corpus Christi* day; which Two first are ancient, but the Third was made by *St. Thomas of Aquine*. Sometimes to the Tract, and that only in the *Masse* for the dead; which as the Tract is dolorous, and mournful, is also conformable. In some places, or Religious Orders there be more, particularly in *France*, whose King *Robert*, out of his piety, did compose many: which afterward were used in many Churches of *France*, and are to be seen in the Missals printed there; our *De-burgo* will have it, to signify the Gentiles, who were first rejected from Gods People, and afterwards had good cause of joy, and exultation, when they were admitted to the grace of the Evangelical Law. It comes properly in this place as a preparation to the Gospel, which immediately follows.

In all these we have abundant matter to imploy our minds, during the time that the Priest sayes those Gradual Tracts, or Sequences; for in them

them we may consider the great providence, and care our God has, and alwayes had of our Salvation, to this end, sending the Prophets to recall his People from their sins, and particularly *St. John Baptist*, as a forerunner of Christ; to dispose them for the receiving of the true Messias, by true repentance of their Sins.

Secondly, We may consider God's great goodness, in sending his Apostles and Disciples, for the Conversion of the whole World to the Law of Christ Iesus, by their Preaching and Evangelical Instructions.

Thirdly, We may acknowledge the great benefits we have received in our calling to the light, which Jesus Christ brought to the World, and how by God's grace we are delivered from the darkness of Infidelity and Heresie, and made Members of the true Catholick Church.

Fourthly, From this we may raise acts of Thanksgiving and praise, often with heart and voice repeating *Alleluja*; at least saying it silently with the Priest, or in hearing the

Alleluja we may lift up our Souls, in the Consideration of the Heavenly joyes, and in praising God, strive to conform our selves to the Angels and Saints in Heaven, who continually sing this *Alleluja*.

Fifthly, We may at the Tract, conform our selves, to the intentions of the Church: in mourning and lamenting for our sins, or in a longing desire to aspire after the Celestial Country.

13. Of the Gospel.

Q. What means the Gospel?

A. The Gospel, is some part of the Holy Scripture, taken out of the Evangelists, which therefore bears the name of *Evangelium*, which signifies good tidings: In English we call it Gospel; as Gods spell, that is, Gods word or Letter, sent unto us, out of these Evangelists: The Church takes its several Gospels, for the Time, or Feasts, thereby to shew the Conformity, or Correspondence of the Gospel, to the Prophets represented

sented in the Epistle, which St. Denis thus describes: *After the reading, sayes he, of the ancient Law, the New Testament is read. The Divine and Episcopal Ordination, declaring that the Old Testament did foretell the Divine works of Jesus; but the New accomplishes them, or declares them as done.*

Q. Why is it read in the Masse?

A. The Church ordains some part of the Gospel to be read, for our Instruction to strengthen our Faith, animate our hope, and inflame our Souls, with fervent love and burning affections: that so we may be the better prepared, to celebrate the Sacred Mystery of Christ's passion; and for the greater Reverence of Christ's Sacred words: For St. Augustine sayes, Amongst all the Divine Authorities, contained in the Holy Text, the Gospel does most excell, what the Law and Prophets did foretell, is manifested as done, and completed therein. St. Hierome calls it the Breviary, or compendium of the whole Christian Theologie, Doctrine and life. The

Law and Prophets, may be said to be the Gospel veiled, but the Gospel is the Law and Prophets revealed. St. *Anthony of Padua* notes, *That of all other Divine Books, we may say of the writers, our Lord opened their mouths; but of the Gospel, our Lord opened his own mouth: which also St. Paul testifies, saying, that diversly, and many wayes in times past, God speaking to the Fathers, in the Prophets: last of all in these dayes, he hath spoken by his Son. He spoke to the Jews by his Servants, but to the Gentiles by his Son.*

Wherefore to hear the Gospel, is to hear the voice of Christ, and we ought to bear as much Reverence to it, as if we were hearing Christ himself speaking. So St. *Basil*, St. *Francis* and St. *Anthony* did esteem it, and such is the intent of the Church, as appears in the Ceremonies, which at this time she useth.

Q. What are those Ceremonies?

A. In the First place, we may note, that the *Missal* or *Mass-Book*, is removed from the right part of the Altar,

Altar, to the left : to signifie that Christ came not to call the just, but sinners ; the right part, represents the just, and the left sinners ; or rather, as hitherto, the Priest did stand at the right part, which (as is said formerly) represents the Jews ; now he goes to the left part, which represents the Gentiles ; to signifie that the true Worship of God, was first amongst the Jews, to whom Christ first Preached the Gospel ; but they rejecting and wilfully refusing it, the Disciples had command to carry it to the Gentiles, as it is related in the Acts of the Apostles, where St. Paul said, *To you (that is to the Jews) it behoved us first to speak the word of God ; but because you repell it, behold we turn to the Gentiles.*

This done, according to the custom of the Church in all times, the faithful present do rise up, and stand, during the Gospel, to signifie their willing mind, to receive the Doctrine thereof. The *Israelites*, when they heard the Law dictated to them by the Angel, stood afar off, with fear

and Reverence; and we Christians do stand to hear Christ's Law, with Joy and Humility; thereby declaring, that we are ready, in all obedience, to receive and execute, what the Gospels dictate unto us. Moreover, commonly men rise up and stand when they hear any good Tydings, and thereby manifest their greediness, or willingness to hearken thereto. So we stand up with a greedy and fervent mind, to hear the Evangelical Tydings of joy, and consolation; thereby also manifesting our promptitude to fulfill what shall be commanded, or commended therein.

Secondly, We may consider with what Humility and Devotion the Priest prepares himself, for the reading of the Gospel; for going from the right side of the Altar, and coming to the middle, he humbly makes prayer, that he may worthily and competently, denounce the Gospel, with a clean heart.

Thirdly, When he is come to the Book, he Solemnly pronounces *Dominus vobiscum*, to give us notice, that he

he is now to read the words of God, and to move our attention; because our Lord by his word is with us; and to make us more docile, and apt to give ear, to the good Tydings brought unto us, of the Kingdom of Heaven: and for our instruction, he names the Evangelist, from whom the Gospel is taken; and in saying it, signs the Book with the sign of the Cross, to signifie that the Gospel contains the work of our Redemption, or that by the Cross we have received the benefit of the Evangelical Doctrine.

Fourthly, The Priest also signs his forehead, mouth and breast, with the same sign of the Cross: on his forehead, to manifest his faith on his mouth and his breast, to intimate the charity or love of his heart; by signing his forehead, he recalls his memory from all other things; by signing his mouth, he expells all other thoughts from his heart, from whence the mouth speaks; by signing his breast, he purifies by vertue of the Cross, the affections of his will.

Again, he imprints the Cross on his forehead, to shew that he is not ashamed to profess the Gospel; but would have all to know, that he is a servant of Christ Jesus, and a lover of the Cross: he also seals his mouth or lips, mentally, saying with the Psalmist, *I will confess to our Lord, exceedingly with my mouth: and in the midst of many I will praise him*, in declaring his Holy Gospel: and lastly, he signs his breast, to declare that what he professes, and declares with his mouth, that he believes in Heart and Soul.

Fifthly, We may consider, how Reverently the Priest standeth before the Book, with joyned hands, bowing his Head, in the beginning, and end, as also at the Holy name of Jesus. Lastly, he kisses the Missal in token of Reverence to Gods word; or as a gage o promise of the observance thereof; and then briefly prays, that the Evangelical words, may take effect in his Soul. In all which we may see, the great Reverence that the Church of God, has
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alwayes had to the Holy Scriptures.

Q. But what are we to do then?

A. Standing devoutly, as is said before, we receive the Priest's Salutation, answering, *Et cum spiritu tuo*; intimating that they are attentive to what he is to read; and when he sayes, *Sequentia Sancti Evangelij*, &c. We make Reverence, by bended knee or bowed head, or both, towards the Altar, and with a joyful and grateful acclamation, say, *Gloria tibi Domine*, Glory be unto thee O Lord: signing our selves after the example of the Priest; and for the same consideration, on the forehead, mouth, and breast, of which we have now spoken; all which we may apply to our selves; and in like manner bow at the Sacred name of Jesus. When the Priest has ended the Gospel, we say, *Laus tibi Christe*: Praise be to thee O Christ; to give thanks and praise to Christ, who revealed this his word unto us; and with humble submission, and bended knee, as in the beginning, in like manner signing:

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our selves on the forehead, professing our selves to be ready to perform what is declared unto us; on the mouth, making it known to others; and on the breast, to conserve and keep, what they have learned and heard, in their hearts and minds.

We may reflect on the great happiness, of those who heard our Saviour Preaching, and Teaching the People, and imitate the example of these, who followed him, and glorified him, in all his works. We may also call to mind Christ's sentence, *Every one that heareth these my words and doth them, shall be likened to a wise man that built his House upon a Rock; and every one that heareth these my words and doth them not, shall be like a foolish man that built his House upon the Sand*: and then remember the words of St. Paul, That we ought to observe those things which we hear.

Note

Note here what is said concerning
the reading of the Epistle, and
apply it to the Gospel.

14. Of the Creed.

Q. What means the Creed?

A. We English have taken this word Creed from the Latin word *Credo*, which is the first word, and signifies, I believe; and is commonly called the Symbole of our Faith: St. Denis terms it a *Signal or token of our Faith and Piety*. Optatus, an *Universal character of our Faith*; whereby St. Ambrose sayes, we are known to be *Catholicks*. St. Ireneus calls it the *Rule of Faith and Verity*, the Rule whereby we are regulated in our belief. To omit others, I will conclude with St. Leo, *It is a brief and perfect confession of our Faith*, which is signed by so many sentences of the Twelve Apostles, and so well composed by Divine power; that with this Sword alone, all the opinions of Hereticks are cut up.

Q. Why.

Q. Why is it said in the Masse?

A. The Gospel is the Code of Christ's Law, and the Creed, is an Abridgment thereof, or a short Declaration of our belief thereto: The Gospel is a publick Proclamation, or Declaration of Christ's Doctrine; and the Creed is an acceptance thereof, by which we manifest with heart and mouth, that we profess and confess that Doctrine and Law of Jesus Christ; and is congruously said in this place; for besides that, it is a profession of our Faith, which is required to the better performance of the Sacrifice, which the Holy Fathers commonly call the *Mystery of Faith*: it is also a Hymn of Divine praise, wherein with heart and mouth we give thanks to God, for the benefits we have received by his Holy Gospel.

Durand sayes, that the Creed doth aptly follow the Gospel, to shew that we receive the Evangelical word or Preaching, which we manifest by effect. The Symbole after the Gospel, Faith after Preaching, according to the words of *St. John*, when he spoke.

spoke these words, many believed in him. Finally, as the Gospel does signify Christ's Preaching and Teaching; so the Creed doth represent the Conversion of the World to the Faith of Christ Jesus.

Q. Do the People stand or kneel at the Creed?

A. Durand affirms, that all ought to stand, because it is all one with the Gospel, or the principal heads of the Gospel; certainly there is as much reason for standing at the Creed in the *Masse*, as at *Benedictus*, *Magnificat*, *nunc Dimittis*: as the general custome of the Church Teaches us; in the Divine Office; as also at the *Te Deum*, and at St. *Athanasius* his Creed; which are but Canticles of praise, & as professions of our Faith.

Moreover this posture of standing, shews a promptitude, and readiness of mind to put in execution, what is propounded in the Creed; which is Mystically commended unto us by St. Paul, *Stand therefore, having your Loyns girded in Truth*: that is, stand ye constant in Faith, in opposition to
all

all Heresies, believing with all integrity; whatsoever the Church propounds unto you, let your life correspond thereto, by Christian practise, with constancy and firmness of mind, walking before God and Man uprightly, according to the Evangelical Doctrine.

I know the *Rubricks* will have us to kneel in private *Masses*, excepting only the Gospel, and therefore all may do so; nevertheless, because as *Durand* sayes, the Creed is all one with the Gospel, and that the *Rubricks* do only speak of private *Masses*, in which the Creed is seldome said, it seems to me that the posture of standing is more proper at that time.

Q. Why doth the Priest kneel down at Homo factus est?

A. Not only the Priest as *Gaventus* sayes, doth kneel then, but also all others present, even as they do at *Urbani caro factum est*; which imports the same thing: for God was made Man, and the Word was made Flesh, they differ only in terms, both expressing the Incarnation, which
was

was the beginning of our Redemption. The words being full of Majesty and Reverence, expressing the greatest condescension of the Diety, to our Humanity imaginable, which do challenge the greatest Humiliation Man can make to God, who by it has exalted Man to the greatest Dignity he is capable of; with great reason, therefore at the pronouncing these words, all should in heart and action kneel down in all Humility, acknowledging so great a Grace.

Q. Why does the Priest at the end of the Creed cross himself?

A. As well to arm himself against the Devil, who by his Temptations seeks all means to make us stagger in our Faith; as to seal this Faith in his heart and mind; as also to shew that for the profession of this Faith, he is ready to suffer and dye with Christ Jesus on the Cross; which is fitly done at the words *Vitam eternam*, life everlasting; which by the Cross and Passion of our Saviour he hopes to attain.

Q. Why sayes he here Amen?

A. Amen

A. Amen, in this place, is said by the Priest, in the name of all who are present, thereby making a Ratification, and confirmation of the profession before made; as if he should say, verily, truly and certainly, without any doubt or hesitation, I believe all, and every Article of this Creed; and am ready to confess it before the whole World; for I hold all to be most true, most certain and infallible, since Christ, who is *Amen*, the faithful and true witness, has testified and revealed it.

Those who understand the Latin Tongue, may read it silently to themselves, or attend to the Priest reading it; and those who do not, may do well to say the Apostles Creed, which from their Infancy they were taught; calling to mind that as they received their Baptism, by this profession of their Faith, so also it is requisite that they make the same, before they are to be admitted to this Holy Sacrifice; particularly if they be to communicate; for only the faithful are admitted, and only such are admitted, and re-

receive the benefit thereof : Faith being a necessary disposition thereto : wherefore with a fervent faith, they may rehearse the same Creed, which in substance is all one with that, which the Priest sayes ; or if we will, we may in Spirit, make general acts of Faith in conformity to what the Priest sayes, in heart and mind, if not in mouth, say, *I do believe, Lord help my incredulity.* I believe whatsoever thou hast said or done ; I believe whatsoever thy Church Teaches : Thou O Lord help my frailty, and confirm this Faith in me, wherein I hope to live and dye, and in token thereof, I sign my self with the Cross.

The

S E C T. I.

*The Second Part of the Masse,
from the Offertory to the Can-
non.*

I. Of the Offertory.

Q *What means the Offertory ?*
A. The Offertory, signifies
 only the actual Oblation, of what is to
 be offered in this Sacrifice, which here
 begins, and in more particular man-
 ner is expressed, although continued
 in the most part of the *Masse*. Now,
 the Priest before he begins it, first
 kisseth the Altar out of Reverence ;
 and turning to the People, Salutes
 them, with *Dominus vobiscum* ; there-
 by wishing, that our Lord may be
 present with them, directing and in-
 spiring their hearts, to joyn with him
 in all Devotion and Reverence, be-
 coming so great a Sacrifice ; and
 turning to the Altar, he sayes *Oremus* ;

as

as if he should say, now you ought to lay aside all other thoughts, and apply your selves seriously, and diligently to the Priest's action, by praying that what he is to do, may be acceptable to God.

Q. What is that which he sayes after this?

A. This is that which in the Missal is called *Offertorium*, because it begins the Offertory, or Oblation, and is some sentence taken out of the Psalms most commonly; and represents the Hymn our Saviour did say, before he went to the *Mount-Olivet*, where he made his first Oblation; or the Admonition of our Saviour to his Disciples, saying, *Sit yee here, till I go yonder and pray*; for virtually the Priest invites the People to stay in Spirit, praying, whilst he goes to prepare all things for the future Oblation: and therefore he sayes that versicle, representing the words of our Saviour, *My Soul is sorrowful even to death, stay here and watch with me*: which words our Saviour spake before he begun his passion: in imitation

tation thereof, the Church uses this Offertory, as an Anthem to begin the representation of Christ's passion; and that we should abide in contemplation, of the following Mysteries, and carefully attend thereto.

Q. What is the Oblation?

A. The Oblation is principally intended in the *Masse*, and is one of the chiefest actions, belonging to the Function of Priesthood, according to that of the Apostle, *Every High Priest taken from among Men, is appointed for Men, in those things that pertain to God, that he may offer gifts and Sacrifices for Sin*; and in this place signifies the action of the Priest, now beginning to offer Sacrifice to God, wherein he offers Bread and Wine according to Christ's Institution, in order to the Consecration.

Q. For whom doth the Priest make this Oblation?

A. In this place he offers also the whole substance and action of the *Masse*, to God the Father, for the whole World; but particularly, he first offers it by manifesting his in-
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tentions for himself; that God would be pleased to take away his Sins. Secondly, He offers it for all present with him at this Sacrifice, who are more particularly participant thereof; and then for all the faithful living and dead. Lastly, He prays that this Oblation may be profitable, both to him and them, in order to their Souls health and comfort, which may bring them to life everlasting; And this not only in the Oblation of the Host, but also in that of the Chalice.

Q. Why are these Oblations made apart?

A. The Church in this, follows the action of our Saviour, who first took Bread, and then Wine; now although each of them, do represent the same Body and Blood of Christ; yet the species are different, with a diverse way of signification, and are also different in the acts of Consecration; they have a different Oblation. *Durand* explicates it thus, although there be Two species, yet not Two Sacrifices; for the Unity of the word of Christ

Christ Jesus, make the Unity of the Sacrifice; so that these Two Oblations, do make but one total Oblation, of one thing signified thereby, to wit, Jesus Christ, who gave his Body and Blood under Two species, for the more compleat signification of his passion, where the Blood was separated from the Body.

Q. What doth this action of Oblation signifie?

A. If we consider it as a particular action in this place, it may represent the preparation, which the Disciples made for the last Supper, for it is but a preparative disposition to the act of Consecration; and Mystically represents the Oblation, which Christ made of himself to his Father in the Garden.

In this time of the Oblation, we ought to offer our selves, our intentions, vows, and desires, uniting them to the Priest's Oblation, which is as well ours as his. The Priest, indeed, by reason of his Dignity, has the Ministry thereof; but the Action is ours also, as done in our names, and
on

on our behalf, and for us; the Effects are equal to us, and to the Priest, equally imparted to each one; nay, many times the effects of the *Masse*, may be gained by us, when the Priest gains little, or none at all, by reason of sinful indisposition in his Soul; for that this Action or Oblation, may be meritorious to us, and not to him: however we may make it by the Priest, as from our selves, or by joyn-
ing with his action, and addressing our intentions therein, as he on his part does unite his to ours.

2. Of several things, which occur in this Oblation of the Sacred Host.

Q. What are the Ceremonies, which the Priest uses in the Oblation?

A. Because this Oblation does Mystically represent unto us, the Oblation which Christ made in the Garden, we may consider in the Ceremonies, many circumstances of what Christ did then do; wherefore

First, after the Offertory, the Priest

Priest takes the Vail off from the Chalice, to signifie unto us, that Christ going into the Garden, begins to discover his passion to the Disciples, which formerly he had but obscurely foretold. The uncovering of the Chalice, may also represent the unvailing the Old Law, which before was hidden in Figures and Types; whereas now the New Law or passion was manifested and discovered.

Secondly, By removing the Chalice and Patten from the Corporal, is represented unto us, the separation which Christ made of himself from his Disciples, that he might the better dispose himself, to begin his passion, and make an Oblation thereof to his Father.

Thirdly, The Priest takes the Patten and Host, which may represent Christ's Second separation, from the Three other Disciples, whom he had taken from the rest, when he made the forementioned Oblation.

Q Pray Sir, what means the Patten and Chalice?

A I have spoken already of them
in

in the First part, so that it is needless here to repeat, what has been said there.

Q. Why then is the Host or Bread here to be offered, round?

A. As for the substance of the Sacrament, it imports not what form it is, provided that it be true. Wheaten Bread. In the Eastern Church, this round form is not so much used; nevertheless, the Latin Church has alwayes used it ever since the time of Pope *Alexander* the First, who lived in the year 106. and others do say, that its beginning is unknown; besides, there are very congruous reasons for it. For first, The round form puts us in mind that Christ is *Alpha* and *Omega*, the beginning and end of all created things; yet in himself without beginning or end, as the round form represents. Secondly, In sign that Christ our King, being to offer himself; on the Cross, did bear a Crown of Thorns, and with his Doctrine filled the round Earth, commanding his Disciples to leave no Corner of the Earth without Instruction;

tion; And as he dyed for the World, so he left this Sacrament for all the Inhabitants thereof. Thirdly, This Form, or Figure, is the most excellent and most beautiful of all Forms, and therefore most proper for the most excellent of all Sacraments. Fourthly, God made the noble bodies of the World round, and the Church ordains this Wafer to be round, that it might represent the most honourable Sacrament. Finally, it is made in the manner of *Mony*, mystically, to signifie unto us, that the Bread of life, Christ Jesus, was betrayed and sold for *Mony*: as also that Christ on the Cross, was the price of our Redemption, and so may represent the penny, or reward, which was given to the Laborours in the *Vineyard*; for this Holy Sacrament is called the pledge or price of Eternal glory.

Q. Why is it made so thin?

A. With great reason; for thereby we may easily see, that there is no mixture or filth in it; and that it is pure Bread, made of clean Corn; whereas if it were thicker, there might

might be other things therein, not capable of Consecration, or filth not befitting so great a Sacrament: herein also we may note, the great care of God's Church, lest any Crumbs or reliques of the Host should be scattered, or let fall on the Altar or ground, which would after happen in other forms of Bread; and for these reasons, also the Wine is Consecrated in a small quantity, lest any effusion should be made thereof.

Q. Why is it in unleavened Bread?

A. There is no necessity, in regard of the Sacrament: for the *Grecians* do celebrate in leavened Bread, but in the Western parts they did alwayes use Azime or unleavened Bread, constantly, believing that Christ did use the same in his last Supper, as it was prefigured in the Jewish Azime or Bread of preposition: *Durand* notes, that the Church received this rite from *St. Peter* and *Paul*; and as *Baronius* tells us, that *Epiphanius* affirms it to have been alwayes the custome of the Church; the Leaven signifies corruption, and the Azime sincerity,

as St. Paul teaches, and the whiteness of the Host is a sign of purity.

Q. Have you any thing more of the Ceremonies?

A. Yes, the Priest having made the Oblation, with the Host on the Patten, makes the sign of the Cross, to signifie unto us, that the Oblation has its effects from the Cross or passion of Jesus Christ; which he then voluntarily accepted for our Redemption; this being done, the Priest layes down the Host on the Corporal, to represent that our Saviour fell flat on the ground, as leaving himself to his Fathers will, yeilding his Body to the Sacrifice of the Cross; as the Priest layes the Host down, as matter ordained for the Sacrifice of the Masse.

Lastly, The Priest puts or hides the Patten under the Corporal, to signifie that the Disciples fled from their Master, now exposed to the passion, and hid themselves; nevertheless, there remains a little part uncovered, which represents our Blessed Lady, and St. John Evangelist, who never

left our Saviour, but continued with him even to the Cross.

These Ceremonies duly considered, may move our Souls to Devotion, and make a good preparation, for the better attention, to the following mysteries; we may do well here to joyn our prayers, to the prayer which our Saviour made in the Garden; and in union thereof, to offer up our selves to God, with a purpose never to separate our selves from him, but to follow him even to the Cross.

3. Of what occurs in the Oblation of the Chalice.

Q. Why doth the Priest take the Chalice?

A. He takes the Chalice, to prepare the Wine for the other Oblation, wherein he represents our Saviour accepting of the Chalice of his passion; for when he had said, Father, if it be possible let this Chalice pass from me; he adds, nevertheless, not as I will, but as you; as if he should say, since it is thy will, O Father, that I

should drink this Chalice, I submit my self to thy will. In conformity to this, the Priest puts Wine and Water into the Chalice.

Q. Why doth he mingle Water with the Wine?

A The Church has alwayes done so, and it is generally held to be an Apostolical Tradition, and many are of opinion, that our Saviour himself in his last Supper, did mingle Water with his Wine; So St. Clement exprei.y declares. Pope Alexander Anno 106. tells us, *That in the Sacrifice of the Masse, only Bread and Wine mixt with Water is to be offered. In the Chalice of our Lord, neither Wine alone, nor Water alone, ought to be offered, but both mixed; for we read that both did flow from Christ's side in his passion. St. Cyprian gives a mystical reason for it. When the Water is mingled with the Wine in the Chalice, the people are united to Christ Jesus, and the multitude as believers, are united together, and joyned to him, in whom they believe. This mixture, or conjunction of Water and Wine in our Lord's Chalice,*

Chalice, is so done, that this conjunction cannot be separated, to signifie, that nothing can separate the Church from Christ; afterward he sayes, Water cannot be offered alone, nor Wine alone; for if any one offers Wine alone, the Blood of Jesus Christ begins to be without us; and if Water alone, the people begin to be without Christ: but when the one and the other be mingled, and by a confused mixture or union, they are blended together; then the Spiritual and Heavenly Sacrament is perfect

So that the mixture of Wine and Water, is an expresse Symbole of the union, which Christians have with Christ in this Sacrament: which is the fruit principally intended in this Sacrifice. This mixture also assures us, that Christ is united to us, and we to him, by this Eucharistical Sacrifice; intimating that our Salvation cannot be without the participation of Christ's blood, nor the effusion or offering of his blood, without our Salvation.

Q. Why doth the Priest bless the Water, and not the Wine?

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A. Be-

A. Because the Wine, as is said, doth signifie him who needs no Blessing ; and the Water, the People who stand in need of Benediction ; and therefore the Priest Blesses the people in the Water, for a disposition to the union which by this Sacrifice we are to make to Christ. In the *Masses* for the dead, this Benediction is not given, for the Souls in Purgatory are in the state of grace.

Q. Why doth the Priest put so little Water ?

A. That it may the sooner be converted into Wine, for it is convenient that the Water be converted into Wine, and not the Wine into Water, to signifie that we are to convert ourselves to Christ, and that the Church, or People ought to be incorporated unto him. Pope *Honorius*, esteemed it a great abuse to do otherwise, for the People represented by the Water, are in no way to be equalized or compared to Christ repressed by the Wine.

Q. What doth he after the Oblation of the Chalice ?

A. He

A. He sets down the Chalice on the Corporal with the Host, and then devoutly prays, that God would accept this Sacrifice; and withall, begs that the Holy Ghost would Sanctifie these things, ordained for the Sacrifice, and still in making the sign of the Cross, he shews that what he asks, is expected by vertue of the Holy Cross, and passion.

In consideration of these Ceremonies, we may principally insist in the contemplation of the mixture of Water with Wine; or rather the union of our Souls to Christ, as it represents; for it is one of the principal effects of the Eucharist, of which Christ said, *He that eats my flesh, and drinks my blood, abides in me, and I in him.*

We may also consider the pious intention of the Church, which in this Ceremony, manifests her intention of uniting us by this Sacrifice to God, in perfect love, and to our neighbours, to the end, that being united as Members of Christ to the Priest, in the whole course of the *Masse*.

4. Of that which follows after the Oblation to the Preface.

Q. Why doth the Priest go then to the right end of the Altar?

A. He goes to wash the tops of his fingers, because then such washing is undecent to be done before the Altar; he goes to the end of the Altar, where the Water is prepared for him. *Durand* gives a mystical reason for it, saying, *He washeth alwayes at the right end of the Altar*, the right signifies Prosperity, as the left Adversity; now we offend oftner in Prosperity than in Adversity, according to that of the Psalmist: *A Thousand shall fall on this side (to wit the left) and Ten Thousand on thy right hand.*

Q. Why doth he wash the tops of his fingers?

A. Lest any Crum or particle of the Host, or any other thing, might stick to his fingers, to wit, his thumb and his fore-finger, wherewith only he touches the blessed Sacrament, at the Consecration: This is held to be

an Apostolical Tradition, whereof St. Denis gives this signification, saying, *The washing is used to the tops or extreme parts of the fingers, before the most Holy signs is observed, as if it were before Christ, beholding our most hidden thoughts, &c.* For those who come to the most Holy Sacrifice, ought to be expiated or cleansed from all imperfections, in as much as they can. St. Clement sayes, *that it is done to shew the necessary purity of the Soul, and that this Sacrifice ought to be performed with all purity of Body and mind.* And St. Germane teaches, that, *The Priest is admonished thereby, to wash his Conscience, with tears of Repentance.* And blessed Albert sayes, *that The Priest wants an ampler washing for venial Sins, and reliques of iniquity;* We in seeing it may consider, what purity of Soul and Body is required, in those who come to this Sacrifice, especially to the Holy Communion; and thereby endeavour to cleanse our Souls, with the Water of contrition; and wipe their Sins away by Confession.

Q. What

Q. What doth the Priest say after, in the middle of the Altar?

A. He continues the Oblation, and declares, that the Oblation is made, in memory of Christ's Passion, Resurrection, and Ascension, which are the great essential mysteries of our Salvation, and substance of our justification; the passion is our Redemption, the Resurrection is our life, and the Ascension is our glory. Or Christ's passion, is the Resurrection of our Souls; his Resurrection, the Resurrection of our bodies; and his Ascension, the glorification of both: moreover, he prays, that this Sacrifice may be accepted for his, and the faithful present, their Salvation; to which end he challenges the prayers, and intercession of the Blessed Virgin and all the Saints. And this prayer may fitly represent the extension of Christ's Oblation in the Garden; for after that our Saviour had made that Oblation to his Father, he proceeds to offer himself to the Jews; who came to take him, and carry him to his passion; then he said to his Disciples,

ples, *Arise, let us go, behold he ap preaches, who shall betray me ;* and St. John sayes, *He went forth to meet them ;* and lest they should mistake, he told them, I am he, to wit, who is to be Sacrificed for the Salvation of man-kind.

In union of the Priest's continued Oblation, we may do well to renew our intentions, and joyn our Devotions and prayers, invoking the help and intercession of the Blessed Virgin, St. John Baptist, the Apostles St. Peter and St. Paul, that this Holy Sacrifice may be accepted before the face of the Almighty God.

5. Of *Orate Fratres*, and the *Secreta*.

Q. *What means Orate Fratres?*

A. Before I go any further, we may note the connexion of this *Orate Fratres*, with the precedent prayer; for the Priest having first implored the intercession of the Saints in Heaven, that his Oblation may be the more acceptable to God, turns himself to the People, to crave their
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assistance to the same effect; and as sealing his vows, and desires, with a kiss of the Altar, he sayes, *Orate Fratres*, Brethren, pray that mine and your Sacrifice, may be acceptable before God the Father Almighty.

In which the Priest as diffident of his own merits, and knowing that he is corrupted with infirmities, both of nature and sin; and withall confiding that the prayers of many, are more powerful than any single prayer: for as St. *Hierome* sayes, it is impossible that the prayers of many should not be heard. He invites all present to joyn with him, in this great work, saying *Orate*, wherein he gives three motives, to wit of Fraternal Charity, Interest, and Profit.

First, He salutes them under the title of *Brethren*, which in Scripture; as also in common use, is a word of Unity, Love and Friendship; for the name Brother, intimates a strict Union and Bond of Love, and Friendship. Whence in the beginning of the Church, Christians did call each other Brothers, to wit in Spirit, for
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we are all born in the same Baptism, all have the same Father Christ Jesus, and the same Mother the Church, wherein, we ought to live, in more love and amity, than if we were of the same carnal Parents; The Priest then salutes all present, as Brethren and Children of Christ, and desires them to assist him by joyning their prayers with him, according to the Obligation of Christian Charity.

Secondly, In saying mine and your Sacrifice, he urges them by their own interest; as if he should say, this Sacrifice which I am now to make, is yours as well as mine, for it is offered as well for you as for me. Our Saviour said, that it is offered for many, not for the Priest only, but for all. It is the same Sacrament, the same Grace, the same fruit or benefit, that you and I may receive by it, I am but the Minister, the same thing is offered by me and by you. The Priest indeed is our Proctor or Mediatour, not unlike to him who brings a light or Candel, whereof every one present is participant in as full a manner, as he that brings it. h

I suppose that the faithful have great confidence in the Priest's prayers, especially in this Sacrifice, wherein they do very well ; but to make it more profitable to them, they should also joyn their own prayers, to the Priests especially, here where both are profitable by vertue of the Life-giving Action ; In so doing, they many times reap more grace, and spiritual profit, than the Priest himself : nay, it may so happen, that he receives little or none at all, and yet those may according to their Devotion : For the effects of the *Masse* depend not on the Priest's Goodness, or Sanctity, but on what is offered, the Body and Blood of Christ Jesus, in its self undoubtedly acceptable ; wherefore the Church ordains in this place, that the Priest should put them in mind of their duty, teaching them to the making of this Oblation, and here supposes, that they have already done it ; otherwise it could not be proper to this Sacrifice, though for them, as for all Christian People, our Holy Mother the Church supplies their intentions.

Thirdly,

Thirdly, He expressees the end of this Salutation, to be, that their Sacrifice be made acceptable to God the Father Almighty, for their own profit; by which he summons them to pray with him, that God would be pleased to accept and receive the Sacrifice for their Souls good, and for what they intend in hearing *Masse*. *Alcuinus* calls this *Orate Fratres*, the union of the Priest's prayers and intentions, with the prayers and intentions of the People: that as *St. Paul* sayes, with one mind, and with one mouth we may glorifie God, and the Father of our Lord *Jesus Christ*.

Q. What is the answer to this?

A. A very pious and short prayer; Our Lord receive this Sacrifice from your hands, to the glory and praise of his Holy Name, for our profit, and for the good of all his Holy Church. In which prayer is the correspondency to the Priest's invitation. For First, We pray, that the Sacrifice may be acceptable, by the Priest's Ministry, which is all one and from thy hands. Secondly, That the Sacrifice may be
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to God's glory, and praise, which is principally intended therein according to that of *St. Paul*, *Do all things to the glory of God*, especially in Sacrifices. Thirdly, That it may be for our profit, spiritually and temporally. And Lastly, That it may be for the benefit of all Christians, yea for the whole World.

Q. What does the Priest after this?

A. Having said Amen, praying God that the Peoples prayers may take effect, he proceeds, saying certain prayers ordained by the Church conformable, in number, quality, or substance, to the Prayers or Collects which are said before the Epistle.

Q. Why are they read in Secret?

A. The Priest having invited all to pray, leaves them in that employment, whilst he with *Anna* the Mother of *Samuel*, speaks to God in heart, and only moves his lips, his voice not being heard at all: or as *Holy Judith* praying in tears of compunction, and moving his lips in silence, and represents the prayer of our Saviour, in the Garden, where he prayed.

prayed alone without his Disciples. All should do well to learn this answer which the Clark makes in their name, and say it Devoutly in Latin or English, and praising God in example of those Holy Women in silent prayer.

6. Of what follows this secret Prayer.

Q. What follows this Prayer?

A. The Priest and People having prepared their hearts in silence, for the better execution of this Sacrifice, do proceed to the holy action contained in the Cannon; and as in excess of spirit does break forth with a raised voice in the Preface, which is a preparatory disposition, to the great work of this Sacrifice, and is so called, because it goes before the principal part of the *Mass*; for it is but a Prelocation, or foregoing Speech, of what follows; wherein the Priest raises his and others hearts, to grateful thanks, and joyful praises to God, that they may be the better prepared with

with due Reverence to the great mysteries following; By some it is called the Angelical Song, because it is full of Angelical praises, or because the Angels are thereby invited to praise God. Whence *Durand* sayes, that in all those Prefaces, Men and Angels do concur together, to sing the praises of our King. The *Grecians* call it a Cherubical or Seraphical Hymn; It fitly represents the Angels comforting our Saviour; when as *St. Luke* sayes, *There appeared to him an Angel from Heaven strengthening him.* Or as another Text has it, *An Angel appeared, exalting and glorifying him.*

Q. Why does the Priest say, Per omnia Sæcula Sæculorum?

A. Having ended his prayers in secret, he layes his hands on the Altar, to signifie he layes aside all temporal Cogitations; the better to employ his mind, to the Immolation of this Sacrifice; or making a pause between his prayer, and the Preface, then raising his voice, sayes, *for ever and ever, or World without end; making*
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it the end of his prayer, and the beginning of the Preface. This sudden elevation of the voice, shews that he had prayed secretly, for so the Church usually ends her prayers; and she supposes all present have done the same, as they express, by saying *Amen*: as if ~~they~~ should say, our prayers in secret, have the same end with yours (that is, the Priests) who hereby conceives the union of all present in Devotion, to wit, that they have their vows, suffrages and intentions joyned with his, which they confirm by saying *Amen*.

Q. Why does he here say Dominus vobiscum?

A. As if he should say, if your desires be such, ye may assure yourselves, that our Lord is with you, according to his promise, *Where Two or Three be gathered together, &c. There I am in the midst of them.* Or as Rupert understands it, the Priest by this *Dominus vobiscum*, wishes that all present may be such, that our Lord would vouchsafe to be with them. Or as Du Rand says, The Priest there

by intends to dispose the People in a more particular manner to be attentive to what follows, as being the chiefest part of the *Masse*. To this we may answer, *Et cum spiritu tuo*, and with thy spirit: reciprocally praying for the Priest, that our Lord may be with him, for the better performance of this ^{ritual} and hereby we do assure him that we will be attentive to what he shall say.

Q. *Why Sursum Corda?*

A. The Priest then cries out, *Let us lift up our hearts to God*, let us raise up our hearts, from all terrene things, and apply it to celestial. So St. Augustine tells us, that the *Sursum Corda*, is an *aversion from earthly things*, and an *elevation, or raising our mind to God alone*. And in another place, speaking of this place of the *Masse*, he says: No Man who remains ungrateful to the giver, is blessed by these gifts; wherefore in the Sacred mysteries, we are bidden to have our hearts lifted up, he helping us, that we may be able to do that which by his command, we are admonished to do.

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St. Cyprian will confirm what is said before, saying, *The Priest by this premised Preface prepares the Brethrens minds (to the Canon) by saying, Sursum Corda.*

Briefly, The Priest advertises the faithful, to have their hearts united with him, and in this important affair, to prepare themselves with all submissive Reverence, for the Solemn coming of the Son of God in his Humanity and Divinity accompanied with his Angels, and therefore cries out *Sursum Corda.* Ye Souls who ordinarily have your hearts set on earth, and earthly things, rise up and be elevated to Heaven, going in Spirit to meet the Son of God, who is about to descend to you, in the Holy Sacrament. In saying whereof, whereas before he had his hand laid on the Altar, to Symbolize the cares of this World; he now lifts up his hands, and eyes to conform the exterior Man, to the interior; for hearts, hands, and eyes must be elevated. The heart indeed is principally required, for as St. Cyril sayes, In the
Masse

Mass, we must have our hearts lifted up to God: the elevation of the hands and eyes are as natural expressions thereof; the hands, as Instruments of the future action; and the eyes, as messengers to declare the interior affections, and intentions of the Soul.

Whereto we answer, *Habemus ad Dominum*, we have our hearts lifted up to our Lord; which St. Cyprian explicates saying, *When the People answer Habemus ad Dominum, they declare, that they ought not to think of any other thing but of our Lord.* St. Chrysostome discoursing of this answer, says, *O man what dost thou do? didst not thou promise to the Priest, who said, lift up thy heart, and thou didst say Habemus ad Dominum; Art thou not afraid and ashamed, that in that very time, thou art found a Liar? Good God, the Table (that is the Altar) is replenished with mysteries; and the Lamb is immolated for thee; the Priest is anxious for thee, the spiritual fire gushes forth from the Holy Table, and thou hast thy mind on other things. I fear*

fear it is too true, that many say, *Ha-*
bemus ad Dominum, we have our
hearts to our Lord, when they have
nothing less in their hearts.

Q Why *Gratias agamus Domino* ?

A. This follows properly after the
Elevation of our hearts to God, when
hereby we acknowledge him to be
our God, by giving thanks to him for
all his benefits, but principally for
the Eucharistical Sacrifice, whence
the Priest sayes, Let us give thanks to
our Lord God. Whereof St. *Augu-*
stine makes mention saying, *We give*
thanks to God, which is the great Sa-
crament in the Sacrifice of the New
Testament. And St. *Cyprian*, *Amidst*
the Holy mysteries we go to give thanks.
And St Chrysostome, These things
which belong to the Eucharist, that is,
of Thanksgiving, all are common, for
neither the Priest alone gives thanks, but
also all the People ; for First, his voice
being received, then they joyn together,
that this may be done, meetly and justly
to receive the Eucharist. And doest thou
wonder, that the people speak with the
Priest, when they sound out these Holy

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Hymns

Hymns in common consent with the Cherubins and supernatural powers. Finally, St. Augustine thus explicates it. This follows, that for this so great a good of raised hearts, we should not attribute the glory to our selves, as of our own Forces, but give thanks to our Lord ; for of this we are forthwith admonished, because it is meet and just.

Which is the answer we are then to give to the Priest, *Dignum & justum est*, It is meet and just ; *meet*, because he is our Lord ; *just*, because we are his people : *meet* and *just* together, that we his Servants, together with the Priest, give thanks to God, from whom we have received all things. *Meet* in respect of his manifold benefits. *Just* in respect of our obliged gratitude, for that we are partakers of the Treasures of his mercy, in this holy Sacrifice.

I wish that each one, for the comfort of their Souls, would consider these words, and learn them either in Latin or English ; that with heart and mouth they might answer to the
Priest

Priest, for if they did, I am confident great Comfort and Devotion would arise thereby. The words are short, but full of Energie and Vertue.

7. Of the Preface.

Q. What say you of the Preface?

A. Those who understand Latin, may do well, to attend to the Preface, which favours of much Piety, and yields abundant matter of Devotion; for those who are ignorant thereof, I will draw the most considerable motives for their Devotion; and for this end, I shall divide it into Five Considerations.

The First Consideration is, that the Priest confirms, the answer which we make, concerning our giving thanks to God: telling us, verily it is *Meet and Just, Right, and wholesome* to do so; *Meet*, for the benefits here propounded; and *Just*, for God made Man, by this Eucharist here communicates his goodness and mercy; *Right*, for its weight, and merit; *wholesome*, as the cause of our Salva-

tion ; or *Meet*, because he is good ;
Just, because he is beneficent ; *Right*,
 because he is merciful ; *wholesome*,
 because he is our Souls Medicine.
 Again, *Meet*, because out of his mer-
 cy and pleasure, he has created us ;
Just, because out of pure goodness
 he has Redeemed us ; *Right*, because
 he has freely and *gratis* justified us ;
Wholesome, because he has predestina-
 ted us to glory ; and he invites us al-
 wayes to praise God, by declaring
 that he is our *Holy Lord, Omnipotent*
Father, and Eternal God ; for all San-
 ctity comes from him, and by his
 power alone this Sacrifice was insti-
 tuted, whose fruit is Eternity ; and
 then tells the means to do it effect-
 ually by our *Lord Jesus Christ*.

The Second Consideration is, that
 the Angels, and all the whole Court
 of Heaven do adore, and with mutu-
 al concord and consent, by inflamed
 layes of Charity, do celebrate God's
 praise, and glory ; this the Church
 propounds unto us for imitation, for
 if these Heavenly Spirits do continu-
 ally praise God, because they are al-
 wayes

wayes in his presence. The Church insinuates thereby the great Reverence, Adoration, and Honour, we ought to give to our God in the Holy Sacrament of the Eucharist; which if we do, all these supernal Spirits will help us, in this action: that as they perpetually rejoyce in God by inflaming Love, so we ought to rejoyce and exult with ardent love of him, who has manifested his infinite love to us in this Holy Sacrament.

Thirdly, We may consider, that the Church Militant desires to joyn with the Church Triumphant; to make one Quire, and the faithful people present, knowing their own frailty and indignity; make humble supplication, that God would give them Grace, to make them worthy to make a part with the Heavenly Quire, in this holy Sacrifice, for as *Florus* sayes, *The Holy Church is to be associated to the Quires of Angels, and with the Angels persist, in the praises of God for ever and ever. And now in this holy Sacrifice, as St. Chrysostome teaches, The Angels are ready to joyn with*

us ; at that time sayes he, *The Angels accompany the Priest, and the whole Orders of Celestial powers cry out ; the whole place near the Altar, in his honour who is there immolated, is full of Angelical Quires.*

Fourthly, We may devoutly consider, how the Church here specifies the Song or Canticle, which the Angels continually sing in Heaven ; declared by the Prophet *Isay* and *St. John Evangelist*, by the Greeks called *Teisagion*, a thrice holy Canticle ; that is, *Holy, holy, holy Lord God of Hosts, all the Earth is full of thy glory.* *St. Ambrose* affirms, that we cannot give to God, a more precious Title, or more suitable to his Glory, than to call him Holy ; for it is to say in one word, all the substantial and incomprehensible perfections of his Deity : and by this term holy in this place, we understand God to be the Abiss of Sanctity ; from whence Angels and Men participate all their Sanctity, as the Sun beams receive light from the Sun. As therefore the Seraphins and Angels do thrice
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repeat this Holy, so ought we in this place: for as *St. Damascene* sayes, *The Deity is thrice declared Holy and Glorified*, when *Sanctus*, or Holy is said three times; whence *Procopius* tells us, that the *Seraphins* do not only once sing the praises of God, but reiterate them often, yea infinite times. For by the number of three, we may understand a multitude; so that by saying, that they sing holy three times, we may take it all times; for this is their continual song, whereto we hope to add our parts with them in Heaven; as they joyn with us in this holy Sacrifice; wherefore it is added *Lord God of Sabaoth*, which is one of the names the *Israelites* did give to God, and is not Translated in the Latin Church, for that the word *Sabaoth* is an exceeding expression, in any other Language; but by many it is interpreted, *Lord God of Hosts*, or *Armies*: which is fitly said here, for in these words both Angels and Men do make Homage to their God, acknowledging him for their Lord, with this Canticle, wherein the Host,

or Army of the Celestial Spirits, and the Host or Army of Christ's Church, at this time made one, making an Army of a Camp set in array: do joyntly, and in due order, Praise; Magnifie, and adore God: whence consequently it is said, all the Earth is full of his Glory, the Heavens are full of it already, now it is fitting that the Earth also should be full of the same, all Men on Earth ought to sing his Glory, even as the Angels do in Heaven.

• The Fifth consideration may be of the Hymn, which St. *Mathew* relates when the multitude that went before, and followed, cryed, saying *Hosanna* to the Son of *David*, blessed is he, that comes in the name of our Lord, *Hosanna in the Highest*, which are the same words the Priest sayes here; now since Heaven and Earth are to be full of Gods Glory, it is convenient that both Angels and Men should sing the praises of God, as therefore in conjunction with the Angels, we did sing *Holy, holy, holy*; so in this Hymn we invite them to assist us, or rather following

following their example, we sing another Hymn or Canticle of praise: *Hosanna*, which signifies Triumph, and has a certain kind of exultation and joy, *Blessed*, or praised be he that comes in the name of our Lord; *Blessed* be he, who by his infinite goodness came into the World to Redeem us by his passion; in which sense the Priest signs himself with the sign of the Cross; *praised and blessed* be he, who comes to feed us in this holy Sacrament; and *Blessed* be he, who out of his infinite love is coming to us in this holy Sacrifice; *Hosanna*, all praise, honour, and glory be to God, not only amongst us on Earth, but also in the highest Heaven amongst the Celestial Spirits, or in the highest manner we can give it.

Moved by all these Titles and Reasons, let us bless and praise our Lord with Thanksgiving, imitating the Prophet *David*, who said, *I will bless our Lord at all times, his praises are alwayes in my mouth.*

Secondly, Let us devoutly joyn with the Angels, and all the Celestial

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Spiri-

Spirits in praising and adoring our God, but then we ought to take good heed, lest any thing be dissonant on our parts; for if the strings of the heart be out of Tune, or not sutable to them, our voice will also be untunable, one jar spoils the whole Comfort; we may also reflect, that as *David* sayes, we are here to sing to our Lord in the sight of Angels, and that not only in their sight, but we are to unite our hearts and voyces with them, and that in the presence of God; and withall, we take their own words, for as *St. Gregory* sayes. *We now praise God on Earth, with the same voices or words, wherewith the Holy Angels do praise him in Heaven; not by pride of presumption, but by humble Confession.*

Thirdly, Hearing the Seraphical and Cherubical Hymn, Holy, holy, holy, we ought to raise our minds, to praise the blessed Trinity, and with all Reverence adore, and tremble before so great a Majesty.

Fourthly, We may reflect on the Jews, and their Children, who praised
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sed our Lord as he was coming to *Hierusalem*, where afterward he suffered his passion and Death; And think with our selves, that with greater reason, we ought to rejoyce and praise our Saviour, who now comes to apply unto us his passion, as completed, and here in the *Masse* presented unto us. The *Jews* strew their Garments in the ways, and cut boughs from the Trees, and strew them in the way; and shall not we with all submissive Reverence, expect and attend the coming of our Saviour, though in an invisible manner? shall we not cast our Vestments, that is our Bodies, with all external Reverence possible? and above all carry the boughs and branches of interiour Devotion, and Piety, that in true faith, lively hope, and inflamed charity, in Tranquillity of Spirit, we may be prepared for the coming of our Lord, or to meet our God coming unto us.

Q. But why is there a litte Bell rung at this time?

A. It is, and has been a custome among;

among Catholicks, to ring a little Bell, and in Catholick Countreyes to ring out the great Bell, when the Priest sayes *Sanctus*, or to make some other sign, as by Mallets or Wooden Hammers, as on *Good-Fryday*; or by cryes, or by singing *Alleluja*, whereof *Baronius* makes mention; to give warning to the faithful of this Solemn action: to the end that in a special manner they may raise their hearts to more fervent Devotion, and Reverence. We have a figure of this in the Law, where God ordained little Bells, in the Hem of the Priest's Tunick, to the end as the Text sayes, *That the Sound may be heard when he goes in, and comes out of the Sanctuary in the sight of our Lord*; which was to move both Priest and People to a due Reverence to the Priest's Function, and to an humble Adoration of Gods Majesty in that Holy place. The Church does use here these little Bells for the same ends, which here in *England* we call *Sanctus Bel.*

SECTION.

S E C T. III.

*Of the Third part of the Masse,
which is from the Preface unto
the Pater Noster.*

I. Of the Canon.

Q. **W** *Hat means the Canon?*
 A. Canon is a Greek word,
 properly signifying a Rule, or Order
 to be observed in any thing, we are
 to do; applyed by St. Gregory to
 this part of the *Masse*, because it is
 constantly observed in all *Masses* ac-
 cording to the Churches Order;
 whence St. *Ambrose* calls it the *Eccle-
 siastical Rule*; and Optatus a *Law or
 Ordinance established by the Church*.
 In the *Missal*, it is called *Action*, which
 name comes from St. *Denis*, and is so
 called by way of Excellency; for it
 contains the Consecration and Con-
 version of Bread and Wine into the
 Body and Blood of our Saviour: and
 for

for the same reason, it is called *Sacrifice*, for in it the Sacrifice of the *Masse*, is principally accomplished. St. *Basil* calls it *Secretum*, a secret or private mystery belonging only to the Priest ; and St. *Ireneus* sayes, that it is called *Canon*, because the Priest therein follows the prescript, and Rule of Christ in the Consecration: and performs his Sacrifice and Sacrament, in memory of Christs passion, which in a more particular manner is therein presented, and expressed, in signs and actions. It is true, that before the Consecration there are other prayers, and dispositions, or preparations thereto, and what follows are but applications of it to our comfort and consolation, ordained for the better representation of the passion, as in each particular shall be declared.

And here we may note, that although the *Masse* be principally ordained, as a representation of Christ's passion, in whose memory it was first instituted, yet there is in the *Canon*, a Renovation of Christ's
last

last Supper: whence *Durand* notes with Pope *Innocent*, 3. That in the Canon, the Words signifie one thing, and the Signs or Ceremonies, another; for the words principally belong to the Consecration of the Eucharist; but the signs principally appertain to the remembrance of Christ's passion. The words are in order to the Conversion of the Bread and Wine; but the signs here before the Elevation in regard of what happened before his Crucifying; and after in regard of what he suffered on the Cross: which Pope *Alexander* the 1. confirms saying, *In the Sacramental Oblations, which are offered amidst the Solemnity of the Masse to our Lord, our Lords passion is to be mingled, that the passion of him whose body and blood is made, may be Celebrated or Remembered.*

Now because this part of the *Masse*, which solely belongs to the Priest, is said all in silence, I shall content my self to give a general notion of what the Priest is then doing, that Christians may apply their Devotion to what occurs in the Canon; and
ex

explicate the Signs or Ceremonies therein, that they may also have sufficient matter to meditate on most points of the passion. Briefly, I shall give them sufficient matter of prayer suitable to the Priest's action; and set before their eyes the chiefest points of Christ's passion.

Q. Since this is the chiefest part of the Masse, why is it said in secret?

A. After that the Priest by the Preface, has endeavoured to raise our minds to the praise of God with the Angels, he returns to his former intentions of offering the Sacrifice, and now wholly applies himself to the chiefest action of his function, wherein he alone officiates; and therefore as in the Law of *Moses*, the High Priest alone did enter into the *Sancta Sanctorum*. So in the New Law, the Priest alone performs this action, which concerns the Consecration and Oblation of the Holy of Holies, substantial Sanctity, the true Body and Blood of Christ Jesus God and man; who makes this place far more holy, than the *Sancta Sanctorum*.

In

In fine, it was well said of old: in the Canon, there needs no ears but to God; nor words for the Priest Sacrificing, nor silence, but to those who are present.

Q. Have you no reason for it?

A. The custome of the Church, ever since the Apostles times, might suffice any good Christian; but as *Gavant* notes, grave Authours give these reasons for it, *Hugo a Sancto Victore* gives his, for that it is a secret Mystery not to be divulged to the vulgar People: which *Alcuinus* seconds, lest the principal words in this Sacrifice should lose their esteem. So that we may say, that this manner of secrecy, in saying these words of the Canon, is rather out of Reverence, and respect to the mysterial Action or words of Consecration, and to avoid abuses which might happen by the vulgar, who hearing those words so often repeated, might turn them to some prophane use; but the principal reason, as I said before, is, because the Priest turns his mind wholly to God, with whom alone, he is now to treat: imitating

tating herein our Saviours silence in his passion: for although he did then act the work of our Redemption; yet he did it alone, without any to accompany him, and was silent for the most part of his passion.

We may therefore in spirit joyn to the holy Women, mentioned by the Evangelists; especially with our *B. Lady*, and *St. John*, who in silence, and with hearts full of affection, and loving compassion, did attend to our Saviours passion: for such ought to be the Devotion of Christians in this time, when the Priest in Christ's person offers and represents the same.

2. Of the beginning of the Canon.

Q. What sayes the Priest in the beginning of the Canon?

A. From what hath been said in the Preface, he infers. Therefore as assisted by the Angelical Spirits, makes his humble supplication to God, that he would accept of what he is now to do, and give a blessing

to.

to his actions; which in a manner is to renew his Oblation, and then specifies those, for whom he is to offer this Sacrifice; which also may represent unto us, that as our Saviour freely offered himself to the Jews, in order to his passion: so he also offered himself to his Heavenly Father, secretly in his mind, for the Redemption of man-kind: for we may suppose, that in all his Torments and Afflictions, his Souls anguish, was more for our Souls good; and here with the Priest, we may piously joyn our hearts and affections, and make our prayer, either mentally or vocally, that God would be pleased to accept of this Sacrifice, and hear the Priest pray for all hereafter mentioned.

Q. Why immediatly after the Preface, doth the Priest open and joyn his hands?

A. Being to renew his Oblation, he opens his hands after his wonted manner, in such occasion: he holds up his hands, as now ready to the execution of his Function; and then joyn-

joyning them, shews that he is bound to do God's will, to whom he lifts up his eyes, expecting power and grace from him to perform this Action; in hope whereof he layes his hands on the Altar, and with confidence and assurance kisses the Altar.

Q. Why does he make Three Crosses on the Host and Chalice?

A. The Priest knowing that what he is to do, principally depends on the passion of our Saviour; makes the sign of the Cross, and that Three times, in order to him, who is Three in one, by whose power only the following work of Consecration, or Conversion of Bread and Wine, is to be made. Or as Bishop Steven sayes, to declare that the whole mystery of this Sacrifice is to be wrought, by the marvellous power of the most holy Trinity. St. Chrysostome, St. Basil and St. James, have the same Ceremonies in their Liturgies.

But the principal thing we are to attend to, is the mystical signification thereof. The learned Bishop of *Cambray Odon* in his exposition of the Canon;

Canon; tells us, that the Three Crosses do signifie the Threefold delivery of our Saviour. God the Father delivered his only begotten Son to us, by the Incarnation. Judas delivered the same to the Jews, and the Jews delivered him to Pilate to be Crucified. Of the First, we read *Rom. 8.* He spared not his only Son, but delivered him for us all. Of the Second, *Matt. 26.* What will you give me, and I will deliver him unto you. Of the Third, *Matt. 27.* They delivered him to Ponce Pilate. The First was of Grace, whence St. Paul sayes, *Who loved me and delivered himself for me.* The Second was of Avarice, for Judas asketh, *What they would give him.* The Third was of Envy, as Pilate judged, *For he knew that for Envy they had delivered him.*

Others will have it, to be in memory of the Threefold Crucifying of Christ. First, In the will of those who persecuted him, of whom it is said, *the chief Priests and Pharisees gathered a Council to put him to death.* The Second, In word and voice, when they

they cryed Crucifie, Crucifie him. The Third, When indeed they Crucified him. So that they Crucified Christ in thought word and deed.

In beholding the Priest making these Crosses, we may enter into contemplation of Christ's passion, and humbly beg, that we may be partakers of its merits: to this end we may sign our selves thrice with the sign of the Cross, in Testimony that we offer our Souls to God, and present our Bodies before him in this action, and Sacrifice the whole man, to suffer with Christ according to Gods holy will and pleasure.

Q Is there any thing else in this Prayer?

A. Yes, the Priest prays that this Sacrifice may be acceptable to God, and profitable to his holy Church in general. And first for the Peace, Union, Protection and Direction of Christ's Church: for its Peace, that in peace we may serve our God; for its Union, that it may be free from all Schisms, that it may be protected against all Heresies, and directed

rected by the Holy Ghost. Secondly, For the Pope, whereof we have an example of the Church, praying for St. Peter, and it has been the common custome of the Church, even from the Apostles time. Pope Pelagius 2. affirms it to be manifest, that those are separated and divided from the whole World, who through dissention do not remember the Apostolical Bishop in the Mystery (that is in the Masse) according to the received Customs. Alcuinus gives this reason for it, to wit, that the Union of Charity and Faith of the members with the visible head of the visible Church, may be presented to God. Thirdly, For the Bishop of the place, if there be any, for so St. Paul commands us to remember our Prelates. Fourthly, For all true believers in general, and especially for those who labour for the advancement of the Catholick Faith, for all Ecclesiastical Orders and Ministers, and Preachers of God's Word: For all who labour for the Conversion of Souls; for all those who out of their liberality and charity, do contribute
to

to the maintenance of the Clergy and Mission; and principally for the Conversion of our Countrey.

Q. Does he not pray for the King?

A. He may and ought to pray for the Emperours, Kings, Princes or States, under whose Dominion he lives. So *St. Paul* bids us to pray for all Men, for Kings, and all that are in preeminence; yea although they be not true Members of the Church, for there were no Christian Kings in *St. Paul's* time. *St. Chrysostome* gives reasons in the First, to follow Christ's command, pray for them that persecute you. Secondly, That such Princes may become more favourable to Catholicks. Thirdly, That God would direct them in their Government, that in Peace and Justice, they may rule their Subjects.

Our Saviour commends this manner of praying, by the prayer which a little before his passion he made. *Jesus* lifting up his eyes to Heaven said, *Father glorifie thy Son, that thy Son may glorifie thee*; that is, that his passion might take effect, for the Redemption

demption of mankind, and be made
 glorious before the whole World,
 which would redound to the glory of
 God the Father. Secondly, He prays
 for his Apostles and Disciples, saying,
 Holy Father, keep them in my name;
 that is, conserve them in Faith, Grace,
 and Concord; by thy omnipotent
 Power and Wisdome, that they may
 be consenting in one Will and Spirit,
 and Union of charity: He prays
 also that his Father would preserve
 them from all evil; that is, from Sin,
 or what might draw to Sin; from the
 Assaults and Temptations of the De-
 vil, and from all their Enemies both
 Spiritual and Temporal. Then conti-
 nuing his Prayer, he said, Holy Father
 Sanctifie them in truth: that is San-
 ctifie and make them holy in their
 Dignity and calling to the Ministry
 of the Word, according to truth and
 verity. Thirdly, He said, and not
 only for them do I pray, *but also, or*
those who by their word shall believe in
me, that they be all one, in the Union
 of Faith and Charity; agreeing in
 one Church, and making one Flock,

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or

or united as Members of the same Body in Christ Jesus. Loe here Christ going to his passion, prayes for the whole Church, for the Prelates and Pastours thereof, and generally for all Believers, as here in imitation of Him the Priest does.

And it is our duty to pray for all here specified; for we ought to pray for the Church, which uncessantly prayes for us: we ought also to pray for our Pastours, who are vigilant over us; duty requires it at all times, and particularly in this place, our holy Mother the Church challenges it.

We are also to pray for our King, according to that of *Esdras*, let us offer *Oblations to the God of Heaven*, and pray for the life of the King and of his Children: or that of *Baruch*, pray ye for the life of *Nebuchadnezzar the King of Babylon*, and for the life of *Balthasar his Son*, that their dayes may be as the dayes of *Heaven*, upon the *Earth*, and that the *Lord* give us strength, and illuminate our eyes, that we may live under the shadow of *Nabu-*

Nabuchadonozor the King of Babylon, and under the shadow of Balthazar his Son, and may serve them many dayes, and may find grace in their sight. If the Jews did so devoutly pray for the Kings under whose subjection they then lived, by much more reason ought we Christians to pray for the lives of our natural King, Queen, and their Children; or that they may have Children, that their lives may be long on the Earth, and that God would so inspire them, that we may live securely under their shadow and protection, serving them according to the duty of Loyal Subjects.

Thirdly, We ought to pray for our Kingdom or Countrey; for if the Prophet *Jeremy* advised the *Israelites* to seek the peace of the City, to which God had transported them, and to pray for it to our Lord; giving a reason, because in the peace thereof, there shall be peace to you. With more reason we Christians ought to pray for our native Countrey, City, or place of abode; because the peace thereof is our peace, their good is our good:

whence we pray for it, in times of Necessity, Wars, Famine, Sicknefs and such like.

Lastly, We ought to pray for all as true Christians, as they pray for us. *St. James* advises us to pray one for another, which is here to be done in a more particular manner, according to the intention of the Church, by virtue of the Communion of Saints. *St. Ambrose* assures us, that *whilst each particular prays for all : all also pray for every one* ; the benefit which arises thereby is, that the prayer of each one acquires the suffrages of all, and each one of the whole Catholick Church.

3. Of the first *Memento*.

Q. What means this Memento ?

A. The Priest having made mention of the general things, or Persons, and for whom he ought alwayes to pray, descends now into particulars, and First, Prayes for those whose names he specifies : Secondly, For all who are present at his *Masse*. Thirdly,

ly, For those who do offer this Sacrifice with him. Fourthly, For their Friends. Fifthly, For their Intentions.

Q. Who be those he specifies?

A. Ordinarily he specifies by name or intention, those, for whom in particular he applies his *Masse*, or those to whom he has a particular Obligation; as for his Parents, Patrons, or such like, on whom he has some special dependence, or from whom he receives some spiritual benefit or temporal sustenance, maintenance or charity, which is or ought to be observed by Missioners, who for the most part live upon such Charity and Almes.

Q. Why does he pray for all present?

A. The Church requires this of him, as a part of his Function, for it is his office to pray for the People; for God ordained in the Law, that the Priest at the Altar should pray for himself, and for the People; and therefore here the Priest prays for all, that are present at *Masse*. It was the office of *Aaron's* Priests to pray for the multitude, and by their prayers

N 3 God.

God was propitious to them. Without all doubt the Evangelical Priest's prayers, are more powerful, especially when they are poured forth in such a Sacrifice, which far surpasses all other Sacrifices, and therefore supposing our Faith and Devotion, he here offers this Sacrifice for us.

Q. Why for those who offer ?

A. I have said formerly, that all present, do or may offer this Sacrifice, and therefore, although those who are present, in some manner are partakers thereof, and so satisfy the precept of the Church in days of Obligation ; yet they have not so effectually the spiritual and temporal effect thereof, unless they devoutly offer it up with the Priest. It was well said by St. *Anthony* the *Abbot*, when one desired the Saint to pray for him, *How shall I pray for thee, when thou doest not pray for thyself ?* and how shall we expect to participate effectually of the Sacrifice, if we do not, when we may offer it for our selves ?

Q. Why for their Friends ?

A. Holy *Job* offered *Holocaust*, for every

every one of his Children, and for his Friends; and according to the desire of the faithful present, the Priest prays for their Friends and Family, making his purpose to offer this Sacrifice for them, to the end that they may be partakers thereof.

Q. Why for their Intentions?

A. The Priest supposing that our vows, and intentions, are to hear *Masse* in regard of our selves, and those now mentioned, prays that this Sacrifice may be for the good of their Souls, for encrease of their hope, and spiritual and corporal safety. Whilst the Priest makes this *Memento* (which we know when the Priest joyns his hands before his breast, as in a Meditation) we may joyn our prayers; to the same intentions, specifying mentally the persons for whom either of Obligation, Promise, Duty, or Charity we are to pray; as for our Parents, Benefactors or Friends, we may also pray, and offer up this Sacrifice for our Family, or any other necessity, for which we intend to pray at this time.

Q. What follows this Memento ?

A. As soon as the Priest has said the *Memento*, opening his hands he goes forward in the Sacred Action, and as formerly he had called the Angels to his help, and desired their presence in this holy Sacrifice ; so here he invokes the Blessed Virgin, Apostles and Martyrs, and all the Saints to help him in this his Action.

Q. Wherefore does the Priest here invoke the Saints ?

A. In all ancient Liturgies or *Masses* it was so, and the Church herein imitates the Prophet *David*, and the Children in the Furnace ; who considering there is no possibility to reach praises due to God, and knowing their own insufficiency, did invite the Angels, Saints, and all faithful Believers ; yea all Creatures to praise our Lord in all his works ; So having formerly invited the Angels, so here she invites all the Saints to praise God, in this wonderful work of his love and goodness, in coming unto us in the Eucharist.

I cannot but note here Three things
which

which the Church commends unto us, worthy to be observed, to wit, *Communicants*, which presents unto us the Communion of Saints. The Second is the venerable memory of the Saints. The Third is the confidence we may have in their merits and prayers.

The Communion of Saints, which we profess in our Creed, wherein we believe that we have Communion, not only with the faithful on Earth, but also with the Saints in Heaven, yea with the Angels. In the Preface we had our Communion with the Angels, here with the Saints, that they may assist us in God's praises; for here is the self-same object which they contemplate in Heaven, and that they here with us may praise our common God; that so the Church Militant, United to the whole Church Triumphant, may worthily receive their Lord and Master, coming unto us in this holy Sacrifice. We may piously believe that in this great action of the Consecration, not only the Angels (as is said before in the Preface) are

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present, but also the Saints accompanying their King. For St. John saith, *They follow the Lamb whithersoever he shall go.* St. Hierome infers, *if the Lamb be there, those who are with him, are there:* Never more properly, than in this Sacrifice where the Lamb Christ Jesus is offered; hence it is that the Church here desires their Communion: For as St. Cyril of Hierusalem sayes, *The Church by her Priests, doth not offer this Sacrifice, but in the Communion and Society of the Saints.* Many Expositors say, we Communicate with the Saints in the Sacrament of the Altar, for what they perceive in Vision, that we frequent in the Sacramental species.

Secondly, *Odo* and others do affirm, that without this Communion of the faithful, and veneration of the Saints, there is no place of offering Sacrifice; wherefore the Church in her Sacrifice Communicates in the memory of Saints. St. Augustine in several places, insists much in the memory of Saints; as we erect no Temples, Altar, or Sacrifices to the Martyrs; because
not

not they, but their God is our God; we honour their memories, as Gods Saints, &c. Who ever heard the Priest at the Altar, that was built up in Gods honour, and the Martyrs memorizes; and a little after gives the reason. That we at that Solemnity, may both give thanks to God for their Victories, and be encouraged to endeavour the attainment of such Crowns of Glory, as they have already attained: still invoking him at their memorials; and in another place, we offer only to him, who is both their God and ours. At which offering, those Conquerours of the World, as Men of God, have each one his peculiar Commemoration; which St. Chrysostome attributes to their honour; for sayes he, It is a great honour to be named in the presence of our Lord, whilst we celebrate his death in this dreadful Sacrifice.

Thirdly, The Priest here sayes, that by the merits and prayers of the Saints, we may obtain grace from God; in this great action; and craves their assistance and help in the performance thereof. For as St. Au-

gustine

gustine sayes, We do not make mention
 or memory of the Martyrs at our Lord's
 Table, as of others, &c. But rather to
 the end, that they may pray for us, and
 that we may imitate and follow them.
 The self-same he has in another place,
 styling it to be according to the Eccle-
 siastical Discipline; to remember
 them at Gods Altar, and that it were
 an injury to pray for Martyrs, to
 whose prayers we ought to commend
 our selves.

¶ We may joyn with the Priest in
 craving the assistance of the B. Virgin
 and Saints; that we may Devoutly
 attend, and be made worthy of
 Christ's presence, and offer up to
 God what we are here to do, by their
 merits and intercessions; specifying
 if we will; the Saint we are Devoted
 to, or the Martyr whose Feast is cele-
 brated, as it was done in the Oriental
 Church.

4. Of what follows before the Consecration.

Q. What prayer follows this we have now spoken of?

A. Next after the Invocation of the Saints, confiding in their assistance, and supposing our joynt prayers and vows, by the merits and intercessions of the Saints, the Priest in his own and our name, makes humble supplication, that the Oblation of our Service, that is of honour and worship due to God: which St. Augustine calls Latria, peculiar worship or service due only to God; such as the Sacrifice of the Masse is. So St. Clement sayes, That the Masse is a Mystical Latria; for it offers to God the Father the Type of our Redemption, by the Sacrament of our Lord's Passion, in obedience of supreme service and Thanksgiving. Florus speaking of this place sayes, prayer is made to God, that he would receive this Oblation which the whole Church offers in service to him alone.

Q. Why

Q. Why in saying this, doth the Priest extend his hands, over the Host and Chalice?

A. The spreading of his hands carries with it, a submission of his action, to the Divine power; acknowledging thereby, that he wholly depends thereon, without which, no created power could have any effect in the Consecration; besides, the imposition of hands, is a symbole or sign of Authority; and therefore in this Oblation, the Priest layes his hands over the things offered: and as according to the Churches order; he layes his hand on those who are Baptized or absolved. So here he layes both hands on the Host and Chalice, as being a work of a higher nature, and as a profession, that this great work is to be done by vertue of his Ordination, which he received by imposition of hands.

We have a figure of this in the old Law, for *Aaron* and his Sons did lay their hands on the offered Calves, as also in other Sacrifices; whereof the Interpreters give three reasons: First, That:

That by this rite, the Offerer might testify that he transfers the victim out of his hands and power into God's possession. Secondly, To declare, that he offers wholly the victim in *holocaust* to God. Thirdly, To shew, that he desires to obtain the effects of his Sacrifice, as pardon of sins or such like. *Theodore* sayes, that it was a symbole of the Oblation, and testimony of the guilt transferred into the Host. *Oleaster*, that by this Ceremony he did protest, that for his sins he was worthy to be slain; but by God's mercy and will, it was changed into the killing of the offered Beast. These Sacrifices were but figures of the Sacrifice, which Christ hath given us for our sins, which is represented in the *Masse*: wherefore the Priest very fitly layes his hands on what is offered, as well to make this Oblation according to his prayer, as thereby to offer himself, and all those who are joyned with him, and in a manner, imposing his and their sins on him, who willingly did undertake them, that by his death, he might ex-
piate

piate them, and deliver us from Eternal death : So that by the expansion of his hands, the Priest puts us in mind that he is now to offer the true Sacrifice of expiation.

In the new Law we find that Christ did impose his hands on the Children and bless them, as on the sick curing them. And left the same power to his Disciples : who also in Ordination, Confirmation, and Baptism, did the same. The Church in all these hath the same Ceremonies, and here particularly in the *Masse* , for the impetration of God's blessing by the Holy Ghost. It may be said also, that as the Church by imposition of hands, does signifie the coming of the Holy Ghost ; so here she represents to us the descent or coming of our Saviour in the holy Eucharist.

Finally, This extension of his hands, may mystically signifie the taking of our Saviour by violent hands ; and the violence which the *Jews* and Soldiers exercised on him, in the whole course of his passion : But holding the opinion of St. *Anselm* and divers others,

others, who affirm that our Saviour was extended on the Cross lying on the ground; it may give us matter of Contemplation, Devotion, and Compassion of Christ's sufferance in each part of his Body, by the violent extension of his Arms and Thighs, stretched, rack'd and drawn out with cords, and other engines of cruelty, by Barbarous and hard-hearted Ministers.

Q. Why does the Priest make five Crosses?

A. To shew that his whole confidence, is in the merits and vertue of Christ's passion, presented unto him in the sign of the Cross, which he makes here Five times. The Three first, do represent God the Father, to whom this Oblation is offered; the Son who offers it, and the Holy Ghost, who transubstantiates or Converts the Bread and Wine: the two following Crosses do signifie the Humanity and Divinity of Jesus Christ under one subsistence, who is to accomplish the mystery of the Cross in this Sacrifice.

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Durand has many such applications saying, Three of them are made, because Christ was sold to Three parties, to wit, Priests, Scribes and Pharises; to represent the Three buyers, the Priest makes Three Crosses upon the Host and Chalice; and the other Two separately, one on the Host, and another on the Chalice, to represent *Judas* who sold him, and Christ who was sold. Again, they may signifie the Five [principall] places of Christ's passion, to wit, in the house of *Annas*, in the house of *Caiphas*; in *Pilate's* pallace, in *Herod's* Court, and on Moun-*Calvary*. They may also represent Christ's Threesfold Condemnation. First, By the High Priest and others assembled in Council, who pronounced him guilty of Death. Secondly, by the people, who cryed out Crucifie him. Thirdly, By *Pilate*, in his final sentence. The Fourth may represent God the Son, who offered himself to death for our sakes. And the Fifth, God the Father, who had decreed it from all Eternity.

Lastly,

Lastly, We may contemplate in the five Crosses, how Christ in his passion was mocked and derided by all, principally in five times. First, In the beginning he was taken as a Thief, by most vile persons, cruel enemies, and withall bound, pushed forward, haled, drawn, mocked, stricken, and blasphemed; as the custome is of the Rabble on such occasions. Secondly, Before *Caiphas*, they spit on his face, and buffeted him, and others smote his face. Thirdly, *Herod's* Army set him at naught, and mocked him, putting on him a white Garment, esteeming him a Fool. Fourthly, *Pilate* to satisfy the Jews fury, caused him to be scourged, and whipt, and the Souldiers platted a Crown of Thorns, put it upon his head; and put on him a Purple Garment in derision, saying, *Hail King of the Jews*, and giving him blows. Lastly, The Souldiers after *Pilate's* sentence, stripped him, and put a Scarlet Coat on him, and platting the Thorny Crown (the forementioned, or another) they put it on his head, and

and a Reed in his right hand, bowing their knees before him in mockage, saying, *Hail King of the Jews*; and spitting upon his face, they took the Reed and smote his head.

Knowing what the Priest does in laying his hands on the Chalice, intimating, that he is making or renewing the Oblation; we may pray with him, that this Oblation may be acceptable to God, according to his intention; and seeing him make these Crosses mentioned, we may contemplate either in general, the great pains and dolours, which Christ suffered in the night of his passion, or in particular these passages thereof signified by these Crosses.

5. Of the Consecration.

Q. What is the Consecration?

A. By Consecration, we understand the action, or Conversion of the Bread and Wine, into the Body and Blood of Christ, made by the power of God; whereby the Priest performs, this act, in the person of
Christ.

Christ, whose actions, and signs, or Ceremonies in his last Supper: are represented, with the same words, as the true form of this Sacrament; the Priest applies according as our Saviour himself did leave it in his Church: such has been the belief and custome of the Church in all times since Christ. *St. Justine Martyr* affirms, that the *Eucharist is Consecrated by the power of the word, which we have received from Christ.* *St. Gregory Nissen* sayes, *This Bread as the Apostle saith, is sanctified by the word of God and prayer, by which word the Transmutation is made, to wit, This is my Body:* and a little before, he sayes, *I rightly believe, that now also the Bread sanctified by Gods word, is changed into Christ's Body.* And in another place, *The Bread in the beginning is common Bread; but when the mystery is Sacrificed, it is called, and is the Body of Christ, in the same manner the Wine.* *St. Cyril of Hierusalem* seconds him, in the same strain; *The Bread and Wine* sayes he, *of the Eucharist, before the Sacred invocation*
of

of the adorable Trinity was Bread and Wine, but the Invocation being done, the Bread is made Christ's body, and the Wine Christ's blood. Prosper sayes, we faithful confesse, that before the Consecration, there is Bread and Wine, which nature framed; but after the Consecration, there is Flesh and Blood, which the Benediction has Consecrated. I will conclude with that of St. Ambrose, This Bread, is Bread before the Sacramental words; but when the Consecration is added, from Bread it is made Christs Flesh: let us prove this: how can that which is Bread be Christs Flesh? by Consecration: with what words then is the Consecration made, or with whose words? with those of our Lord Jesus Christ: for all the rest that is said, gives praises to God; prayer is made for the people, for the King, & for others; when the venerable Sacrament is to be Consecrated, the Priest then uses not his own, but Christs words.

Q. Did Christ lift up his eyes, as I see the Priest does?

A. Although the Evangelists, and St.

St. Paul, do omit this circumstance; yet we may believe, that as Christ in all great works, did lift up his eyes to Heaven (as the Evangelists do very often declare) so he did not omit it in this greatest of his works. St. Clement relates it, as it is found in the Liturgies of St. Peter, St. James and St. Basil.

Q. Did Christ make the sign of the Cross?

A. No, but the Priest being only Christ's Vicegerent, or Deputy, has great reason to cast up his eyes to Heaven, from whence only he expects power and vertue to do this action: or with his eyes to raise his heart in contemplation of Christ Jesus, who is coming to him in the Sacrament, or as expecting that the Holy Ghost would assist him in so great a work, and conformably to this he makes the sign of the Cross, by vertue whereof, he receives the exercise of his power, to bless the Host; shewing by it the badge of his Commission, and acknowledging that as his Ordination was made with the sign

sign of the Cross, so here he executes it by the same.

Q. Why does the Priest kneel down after Consecration ?

A. The Priest, as soon as he has finished the words of Consecration, presently kneels down, and adores the blessed Sacrament, as well to perform his own duty, as to give example to all present ; of adoring in spirit and truth, not what they see with the eyes of the Body ; but what with the eyes of the understanding they truly believe, the Body of Christ Jesus, as having with it the Deity itself. Verily he deserves not the name of a Christian, much less the benefit of this Sacrifice, who will not adore and worship it : For if the *Israelites*, when *Moses* only related the Ceremonies, and Rites of the Paschal Lamb, *bowing themselves, adored* ; with how great reason ought Christians to adore the true Lamb of Christ Jesus now presented unto us ? If when *Moses* entered the Tabernacle in a cloudy Pillar, wherein the Angel did speak unto him, the people adored ;
with

with much more reason are Christians to adore Christ Jesus here on the Altar; if when fire came down from Heaven and devoured the *Holocaust*, and glory replenished the Temple, the Children of *Israel* seeing it, *fell flat on the Earth, and adored and praised God*; shall not Christians fall flat on the Earth, and adore the Divine fire of love, making this Sacrifice; whereof all former *Holocausts*, *Victims* and *Sacrifices*, were but figures and shadows, and wherein the King of glory, true substantial glory, the eternal word of the Father appears by faith to the eyes of our Souls?

The Three Kings are commended in the holy Writ, for their adoring Christ Jesus in his Infancy, then cloathed with humane nature, the blind man being cured, said, I believe Lord, *and falling down adored Christ*; the Disciples and holy Women did the same, whereas they could not see his Divinity, but his humanity, in which they believed also well; what wonder then, if we adore, what we believe to be contained in the Eucharist?

rist; for we adore not what we see with our corporal eyes, but what we believe, that is, Christ, God and Man present in the holy Sacrament; and as such we adore him.

With Devotion then we may contemplate Christ Jesus in his last Supper instituting this Sacrifice, which he did with the greatest love imaginable, giving to us the greatest gift he could, and imparting unto us his ineffable goodness, for the good of our Souls and preservation: and in imitation of the Priest, or in Union with him in heart and true affection, of fear and Reverence, we adore our Lord God, who has vouchsafed to come unto us in this wonderful manner.

6. Of the Elevation.

Q. Why does the Priest lift the Sacrament above his head?

A. As by his kneeling he gave example to all present with him to adore their Lord; So the more to move them thereto, he elevates the holy Host, that seeing it, they may ac-

according to their faith, make acts of adoration; both from the interiour Man, and also by the exterior: that is, by humbly bowing down the Body, and lifting up the hands, and knocking the Breast.

Now this Elevation has been alwayes used in the Church, after the example of the Law, where the Priests did elevate their victims, to shew their voluntary oblation thereof to God, and to manifest that the things offered did no more pertain to the Earth, but were in God's possession: Or as St. *Hierome* sayes, *to signifie that they were to offer to God, a high, egregiously, principal, and chief thing, which therefore was to be elevated, and offered to God in Solemn Rite.*

Now in the Catholick Church this elevation is made for three motives, First, As it is a circumstance agreeable to the Oblation of the *Masse*. Secondly, In as much as it concerns our proper interest in this Sacrifice. Thirdly, In as much as it is a Representation of Christ's Elevation on the Cross.

The Consecration being made, our Oblation is perfected, by this Elevation, as a circumstance making it complete. St. Bonaventure makes a pious contemplation thereon, saying; that in the Elevation, the Sacred Host is shewed to God the Father, to obtain the grace we have lost by our sins; as if the Priest should say, O Heavenly Father, we have sinned and provoked thy wrath, but now behold the face of Christ thy Son whom we present to thee, and who has provoked thee from anger to mercy, and turning to the Angels in the name of all present, he sayes, O yee Angelical Spirits, who are here present, be yee witnesses, that eternal life is our right, and to confirm this, we Elevate our priviledge, that is, Christ who suffered for us.

2. Hugo a S. Victore tells us, that when we come to Christ's words, the Priest lifts on high both, that is, the Holy Host and Chalice, signifying this meat and this drink, to be more excellent than all other, for it is the most excellent of all Sacraments. St. Bonaventure again sayes, that the Priest shews

shews it to the People; as if he should say, ye have formerly seen Bread on the Altar, but now after the Consecration, behold ye the true body of Christ. If God then could so powerfully make such a mutation, he is also powerful to change us from sin to grace; and afterwards to glory: and again, O ye faithful Christians, rejoyce, and behold: for this is the celestial gift, which our most bountiful King of Heaven has sent us, that we may be filled with all grace and benediction; and in another place, Behold, he whom the whole world cannot contain, is our captive: Durand amongst other reasons gives this, that all present may see, behold and ask, whatsoever is good for their Souls.

3. The last thing signified, and principally intended in the Elevation, is consequent to what hath been said of our Saviours being laid and nailed on the Cross; for this Ceremony, represents him now elevated on the Cross; which made *Honorius* to say, that it was as if, Christ were then elevated on the Cross, and immolated again. *St. Bonaventure* sayes, The

Priest elevates the Host, as if he should say to sinners, or to all Christians: Behold the Son of God stretched, and elevated on the Gibbet of the Cross.

Q. Why is the little Bell rung?

A. To make all present attentive, to the Sacred action, calling them away from all other cogitations, and putting them in mind of their duty, to wit, that they ought to prostrate and adore, and with the eyes of faith behold their Lord and God elevated on the Cross for their Redemption. For as St. Bernardine says in one of his Sermons, When the most Holy Sacrament is elevated in the Masse, every one is bound to three things. 1. To withdraw his eyes from vain, yea from all other things. 2. To turn his eyes to the consecrated Host. 3. To adhere totally with his whole mind, with his whole endeavour by Devotion to Christ in this Holy Sacrament; we may also say, that it was so ordained, that all persons, who in great Assemblies could not see the Priest's actions; or perhaps were otherwise distracted, or detained in their

their private prayers, might know that they are to adore and behold our Saviour thus elevated.

Q Why are Tapers or Candles then lighted?

A. These Tapers do fitly represent the interiour Devotion, or rather disposition of those who are present: for our Holy Mother the Church by them admonisheth us to prepare and dispose our selves with such vertues, as are necessary to the worthy receiving of our Saviour; now come to us in the holy Eucharist, representing unto us, Faith by the light, Charity by the fire or heat, Hope by the flame, which ascends on high; and to manifest that we are Children of the true light of Christ Jesus. The light also is an Emblem of Innocency and purity; and therefore intimates, that we ought to come to this Sacred mystery in innocency of life, and purity of mind, that so in spirit and truth we may adore and honour our God, whereof these Tapers are external signs.

Q. Why do many knock their Breasts at the Elevation ?

A. First, In conformity to the act of Admiration ; so when we hear any strange thing, men knock their Breasts : now here, as the Psalmist sayes, *God has made a memory of his wonderful works*, our Lord indeed is marvellous in all his works, but in none so much as in this ; wherefore with great Reason we admire his infinite goodness and love, whilst he has so humbled himself , not only to become Man, but also Man's food, to make him God, and so to exalt him above the Angels. 2. It is a natural sign of sorrow, and grief, as daily experience manifests. Since then in the elevation there is presented unto us the most dolorous object, to wit, Christ suffering on the Cross ; no marvel that Devout Christians who have a feeling compassion of his dolours, should knock their breasts, as manifesting their interiour sorrow. Lastly, many do it upon Reflection, that they by their sins, have been the cause of Christ's sufferance, or on their unworthiness

worthiness of so great a good; or as our St. Bernardine sayes, we knock our breasts at the elevation of Christi's body, in which true and entire penance is declared; and in this we imitate the Devout multitude who were present at Christ's passion; and when they saw the things that were done, they returned knocking their breasts.

Eusebius Emiffenus will teach us to make Three actions in this time of the Elevation. 1. By faith, to behold honour, and admire the Body and Blood of our Lord; for we at that time make acts of Faith, saying in heart, *I believe thou art true God and Man*; since thou hast so declared by thy word, and therefore say with the Centurion, *Indeed thou art the Son of God*. 2. We ought to exhibit all Honour, and Adoration to him, who hath so humbled himself in so mean a form to come to us. 3. We may admire the great goodness of God in this Sacrament. Surely if the people did marvel and glorifie God, saying, *that they never had seen the like*; we may marvel and glorifie God, for

O, the

the like favour never was seen, and greater there cannot be.

Moreover, such ought our affections to be at this time, as if we were present at Christ's passion, seeing him hanging on the Cross, sweetly beholding us from the Throne of his Cross, and crying out; *O all ye that pass by the way as wayfarers, all you that are present at this Sacrifice, behold and see what I suffered for your Redemption; Behold and consider the love that I bear to you, and say.*

Hail O true body, born of the Virgin Mary, truly suffered, and really offered on the Cross for me, and from whose side flowed Water and Blood, vouchsafe to be received by me at the hour of my death: O most merciful Jesu Son of the living God, have mercy on me.

7. Of the Consecration, Adoration, and Elevation of the Chalice.

Q. What mean you by the Chalice?

A. In as much as Christ took it in his hand, it is taken for the Cup containing

taining Wipe, which could not be otherwise taken; but in the form of Consecration, it is called the Chalice of Christ's blood; this is, the Chalice which St. Paul calls, *the Chalice of Benediction*, affirming it to be, *the Communication of the blood of Christ*. Theophylact, with divers others sayes, *That which is in the Chalice, is that which did flow from Christ's side; and receiving it, we communicate, that is, we are united to Christ.*

Q. What say you of the Consecration of the Chalice?

A. The same that I said before of the Consecration of the Bread; for the Priest in the Person of Christ, imitating his actions and words, does consecrate the Chalice, calling it as Christ did, the New Testament unto Remission of sins.

Q. What say you of its Adoration?

A. The same also that I said of the Adoration of the holy Host, for it is done in the same manner, and for the self-same reasons, as being the self-same thing under the variety of species, or material forms: the like,

we

we may say of this Elevation, and therefore not necessary to be rehearsed here again.

Q. Sith it is the same in both, why is the Consecration and Elevation made apart?

A. Although the example of our Saviour, with his command thereto and the Churches practise in all ages, as it plainly appears in all Liturgies, and by the Testimony of Councils and Fathers, are sufficient to answer you; yet to satisfy your curiosity, I will endeavour to give you some reasons for it.

St. Paul having proved the Translation of the Law, and Priesthood, tells us that Christ has obtained a better Ministry, and a better Testament, or better promises; and again affirms, that the first Law was not dedicated without blood, and that all things according to the Law were cleansed with blood, and without shedding of blood, there is no Remission of sins. Christ then being to establish the New Law, did Dedicate and Consecrate it with his blood, and all things there-
of.

of, as Sacraments and Sacrifices, have their effects from Christ's blood: wherefore he calls it the blood of the New Testament, as *Theophilact* says in opposition to the Old Law: for the Old Testament had blood, where-with both people and book of the Law were sprinkled: and again, as the Old Testament had immolation of blood, so the New Testament. Whereof St. Leo gives this reason, *That shadows might yeild to the body, and figures should cease in the presence of verity; the antient observance is taken away, by the New Sacrament, Host passes into Hosts, and Blood excludes Blood: Christ therefore to make his Law complete, did institute this Sacrifice in both species. It was not sufficient to his great love and infinite goodness to give his body, but he would also give his blood, as a more perfect accomplishment and confirmation of his Law, and in a more perfect presentation of his Passion. For in the Eucharistical action, the body is Consecrated apart, and the blood apart, in memory of the passion wherein the blood was separated from the body.* St.

St. Paul sayes, as often as ye shall eat this Bread, and drink the Chalice, ye shall shew the death of our Lord: this could not be so well represented in one species, as in both, so that they both together do more fully represent Christ's Death and Passion. Whence St. Alexander Pope and Martyr in the year 106. says, *In the Oblation of the Sacraments which are offered to our Lord, in the Solemn Masses, the passion of our Lord is to be mixed, that the passion of him whose body and blood is represented, may be celebrated, and this for a particular representation of the blood and water which flowed from our Saviour's side on the Cross.*

Lastly, both species are required, to correspond with the nature of Christ's Priesthood, which as the Psalmist and St. Paul say, was according to the Order of *Melchisedech*; and St. Augustine says, that he instituted a Sacrifice of his body and blood, according to the Order of *Melchisedech*. And St. Cyprian, who is more a Priest of the high God, than our Lord
Jesus.

Jesus Christ, who offered Sacrifice to God the Father, and offered the very same which Melchisedech had offered, that is, Bread and Wine, to wit, his body and blood. With them agrees Eusebius, saying, As he (that is Melchisedech) who was a Priest of the Gentiles, was never seen to have offered any thing, but only Wine and Bread, when he blessed Abraham; so truly, first our Lord and Saviour himself, then those who came from him, the Priests in all Nations, fulfilling the spiritual Office of Priesthood, according to Ecclesiastical Ordination in Bread and Wine, do represent the Mysteries of his body and Salutory blood. Epiphanius tells us, that the Priesthood of Melchisedech, which was before Levi and Aaron, was reassumed, and now is in the Church from Christ's time.

Q. As there are two species, are there two Sacrifices?

A. These two species, in regard of their signification, or rather in their manner of their proper signification, may be said to be two Sacraments: but in regard of the thing signified,

or,

or contained therein, they make but one Sacrifice; for as the Bread and Wine are different things, so in a different manner, they signifie Christ's body as our food, and Christ's blood as our drink, and so make the full reflection of our Souls, both making but one perfect Sacrament, in as much as they contain the same, one Christ, God and Man in flesh and blood; which in substance are equally contained, as well under the species of Bread, as under the species of Wine; for the substance, body and blood, is equally in the one and in the other, producing the same effect of Grace and Glory.

In like manner these two species, with their double signification, do make but one Sacrifice, in as much as they signifie one bloody Sacrifice made by Christ on the Cross in the effusion of his blood, and separation of his Soul from his Body, which is not so expressly signified, by one only species; and the two Consecrations do not multiply the Sacrifice, no more then the daily Oblations which
 Priests;

Priests do make in all places of the
 World. For as St. *Ambrose* says, Do
 not we offer every day? surely we do:
 But this Sacrifice is an extract of that,
 for we offer always the self-same, and
 not now one Lamb, and to-morrow ano-
 ther, but always the self-same. There-
 fore it is one Sacrifice, it is one Christ
 in every place, here entire, and there
 entire one body: but this which we do,
 is done for a Commemoration of that
 which was done, for we offer not another
 Sacrifice as the High Priests of the
 old Law, but always the self-same. See
 the Annotations on the 10 of He-
 brews, where many holy Fathers are
 cited to this purpose, to whom I will
 add the words of *Primasius* St. Au-
 gustins Scholler, The Divinity of the
 word of God which is every where,
 makes that there are not many Sacrifi-
 ces, but one; although it be offered by
 many, and that it is one body, which he
 took out of the Virgins Womb, not ma-
 ny bodies; even so one Sacrifice, not di-
 vers, as those of the Jews were: and
Oecumenius, on the words, Thou art
 a Priest forever: he could not say for
 ever

ever, of that Oblation and Host which was once made to God (to wit on the Cross) but with respect to the present Sacrifice, by whose means Christ does Sacrifice, and is Sacrificed ; who also in the Mystical Supper delivered unto them the manner of this Sacrifice.

In fine, although the species be diverse, the actions of the Priests divers, the Consecration various ; yet still it remains, that it is the same thing which is offered, and the self-same offerer Christ Jesus ; who did offer it to his Father, and by his Priests, as his Ministers continually offers it, and so will to the end of the World. So that as the *Mass* is an Application of one, and the same passion, so the Priests by the Ministerial actions do only concur to the same Sacrifice, which Christ made at his last Supper.

Q. H s not the Elevation of the Chalice, some particular signification?

A. Yes, for it represents our Saviour continuing on the Cross, but principally the blood and water which by peircing of his side, did flow out
of

of his holy Body. St *Augustine* meditating sayes, It is not said he strook, or wounded, but he opened, that thereby in a manner, the Gate of life might be opened; from whence the Sacraments of the Church do flow, without which none can enter into true life; moreover, as it is said before, it may fitly represent the separation of Christ's Soul from his Body.

In spirit we may contemplate with St. *Bernard*, that therefore Christ was wounded, *that by his visible wound, we might see the invisible wound of his love*, which St. *Bernardine* piously declares, saying; *It did not suffice our Amorous Jesus, for the manifesting of his inebriated love; that he had once really shed his blood for us, on the Cross, unless he should daily shed it for us, in the Sacrament; it behoves us therefore, to raise some acts of love in correspondence to his love.*

We may also contemplate with St. *Chrysostome*, that which is in the Chalice, is that which flowed from our Saviours side, *wher of we are partakers*.

kers ; and again, *As often as we draw near to the wonderful Chalice, we may come as sucking from our Saviours side, and say Hail O most precious blood, flowing from the side of our Lord Jesus Chri. ; wash away the foul and filthy stains of all my life, past and present, Offences ; cleanse, sanctifie and prepare my Soul to thy eternal bliss, Amen.*

8. Of what follows the Elevation.

Q. What is the Prayer which follows the Elevation ?

A. The Church in this Prayer imitates our Saviour, for as he did offer up this Sacrifice on the Cross to his Father for the Salvation of mankind, so here the Priest immediatly makes an Oblation thereof, expressing his intentions which he has in the Oblation of this Holy Sacrifice ; for continuing, or by degrees ascending from the Oblation which formerly he made of Bread and Wine ; now he makes it of the true body and blood of our Saviour.

Where

Where we may note, that the Priest in this his prayer, joyns with the people who are present with him, that they may also offer with him, and make supplication, that the Sacrifice may have the desired effect, and praying for all those who are partakers of the holy Altar.

Q. Why doth the Priest make five Crosses here on the Host and Chalice?

A. The Church, as formerly hath been said; ordains the sign of the Cross to be often used in the *Masse*, especially in the Canon, both before and after the Consecration, but differently. The Crosses before, are in order to the Consecration, as effective by way of Benediction to the matter, to wit, Bread and Wine; but after, as only representative, or significative to renew in our minds Christs passion. The Crosses before, as significative, do well signifie the several passages of Christ's passion, before he was put on the Cross; and those which follow, signifie what he suffered on the Cross, and are consequently applyed thereto in what follows.

Now

Now in this place, the Priest first makes five Crosses, to represent the five wounds of Christ hanging on the Cross; two in his two hands, two in his two feet, and one in his side; they may also represent the five senses of Christ, which at that time, had great sufferance; for as *St. Thomas* notes, He suffered in all his corporal senses; in his touch he was crucified with Nails, in his taste he was made to drink Gall and Vineger, in his smell he was hanged on a Gibbet, in a filthy place of dead Carcasses, in his hearing he was provoked by the voice of those who blasphemed and derided him, in his sight he suffered in seeing his Mother and beloved Disciples weeping.

Q. Wherefore are there three only on both Host and Chalice?

A. The three first are made on both, because the terms belong equally to both; but in the fourth specification is made of the Bread, and in the fifth of the Chalice; and so the two last Crosses are made separately; generally speaking it is, so that the

the Crosses are made on both, unless the words mention them apart. Neither is the conceit to be rejected, that will have the two last here made asunder, to insinuate the consequence of those Christ's bitter pains, which made the separation of his Soul from his Body.

Q. Why doth the Priest lay his joyned hands on the Altar?

A. Then proceeding in his prayer or supplication, he bows himself to shew the humility of his heart, and with joyned hands to commit this action to the Divine providence, or thereby to represent the united votes and desires of the faithful present in the same will, faith and hope; and then inclining, as expecting Gods mercy and goodness, prayes that God would be propitious to him in this his Oblation; and in confidence thereof he kisses the Altar, in sign of reconciliation to God by vertue of this Oblation.

Q. Why then does he make three Crosses more?

A. He intimates thereby, that as
Christ

Christ had offered on the Cross, so from the Cross, he did offer his Blood for our Redemption. The first Cross is on the Host, the second on the Chalice, third on himself; here signifying unto us, that by the Oblation of his Body, and effusion of his Blood alone, we must come to receive the effects of celestial Benediction.

We may here contemplate our Saviour on the Cross, or the Oblation which Christ made of himself, in the Sacrifice of the Cross; for as the Apostle saith, the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanses our Consciences from dead works to serve the living God, we are Sanctified by the Oblation of the body of Jesus, once; he offering one Host for our sins, and by one Oblation he hath consummated for ever, them that are Sanctified; for on the Cross he gave a consummate Oblation, an absolute and compleat price of our Redemption, and Sanctification; which Oblation is here represented unto us, and therefore with a lively faith and confi

confidence we unite our selves in heart and affection, to this Oblation which the Priest here makes.

We may also call to mind what the Apostle propounds as a Law, saying, *As often as you shall eat this Bread, and drink this Cha'ice, you shall shew the death of our Lord.* The Priest represents unto us by the Crosses, the manifold afflictions and torments of our Saviour, and herein particular, his dolours and pains in his five senses, and five wounds, which we ought to have always in our memory; for as St. Bernard sayes, *The daily lecture of a Christian, ought to be the remembrance of our Lord's passion.* Christ always retains in his body, the scars and wounds of his passion, whereof we shall have a perpetual joy in Heaven. Christians then ought to keep them in their heart, by a continual remembrance of them here on Earth; Christ keeps his wounds in Heaven, the Church represents them in the *Masse*, let us keep them in our hearts.

9. Of the second *Memento*

Q. What means the Memento here?

A. This is called the second *Memento*, wherein, as in the first *Memento* we prayed for the living, so here the Priest prays for the dead, according to the ancient custome of the Church in all her Liturgies. But we may add, that the Church only prays for such, who in this life had the sign of Faith, that is, who were Baptized, and have made profession thereof to their death; or at least dyed in the true faith, & being truly repented for their sins, and dying in the state of grace: which *St. Augustine* thus expresses, *When Sacrifices either of the Altar, or of whatsoever Alms are offered for the dead who have been Baptized, for those who are very good, they are but thanksgivings, for those who are not very evil, they are propitiations; for those who are very evil, they are no helps when they are dead, whatsoever the living do for them: but to whom they are profitable, they profit to this,*

this, that they may have full Remission, or that their punishment may be made more tollerable.

Q. Does he pray for any in particular?

A. In the same manner as he prayed for the living, in the other *Memento*, for whom here he prays for their eternal rest or the fruition of God in Heaven, which with the wise man, the Church calls the *place of refreshment*, for delivery from a place of Torments, to the place of peace, from a place of darkness, to a place of light, in being perfectly reconciled to God.

Q. But why does the Church pray for the dead in this place?

A. It might suffice, to say that such is the custome of the Church, as appears in all her Liturgies: and to question this, according to *St. Augustin's* verdict, is insolent madness; but to satisfy your curiosity, I will give a rational motive; if first you call to mind the Article of our Faith, concerning the Communion of Saints, which extends it self not only to the

faithful on Earth, but also to the Angels and Saints in Heaven, and in some manner to the Souls in purgatory, who partake of this Communion, by reason of their Faith, Devotion, and piety in this life; for accordingly they are more or less capable to receive the Suffrages, and prayers of the living; and of this Oblation: whence the Church having represented the Communion of them, for men who in their several degrees, concur to the Oblation of this Sacrifice makes remembrance of those, who cannot actively concur thereto, but by the mercy of God, are capable to receive proportionably to their State the effects of this Sacrifice: and therefore after that the Oblation is compleated, she makes it for the Dead.

We may also give another reason, for that the *Mass* is a representation of Christ's passion, as in each part has been observed, so in this the Church represents Christs descention, he being now dead, according to another Article of our Creed, he descended in.

into Hell; that is, into *Limbo Patrum*, yea *Purgatory* it self, as many *Divines* hold, to deliver the Holy Fathers and others from the Prisons wherein they were detained: For as *St. Irenæus* sayes, *Christ descended to them, to draw them out and save them.* In memory whereof the Church prays here for the delivery or releasement of the Souls in *Purgatory*, by making application of this Sacrifice to them, which is all one, and to apply unto them the passion and death of *Christ*.

Although we may in charity or obligation offer up the whole *Masse* for the comfort of the dead, or for some particular friends: yet here is the proper place to do it, in union with the prayer of the Church, which is more profitable to the Souls in *Purgatory*, and conformable to the Churches institution. Here then we may pray for our dead Parents, Relations, Friends and Benefactors, even as we did in the *Memento*: for such living, imagining with ourselves, that such do cry out with ~~us~~,

*Have mercy on me, have mercy on me,
at least ye my friends, because the hand
of our Lord hath touched me.*

10. Of Nobis quoq; Peccatoribus.

*Q. What follows after this praying
for the Dead?*

*A. The Church having prayed for
the living, and dead, now goes to pray
for sinners; wherefore the Priest now
returns to pray for himself, and for
all who communicate with him in
this Sacrifice, under the notion of
sinners, who in some manner are less
capable of the benefit of this Sacri-
fice, for the dead for whom the
Church prays are in state of grace,
and consequently more apt to receive
the effects thereof; whereas sinners,
as such, are in an opposite disposition.
However the Priest here prays for
himself and for all present, or rather
for all sinners, whereof he esteems
himself one; It is indeed one of the
most proper Titles we can give to our
selves. If the Priest or any other pre-
sent*

sent, should esteem themselves otherwise, they should not be worthy of this Holy Sacrament: for as St. John sayes, *If we shall say that we have no sin, we seduce our selves, and the truth is not in us.* The Priest then in his own person so acknowledges himself, and presumes the same humility to be in all, who are there present, and as such implores the mercy of God, putting their whole hope and trust in the multitude of his mercies: whence *Alcuinus* and others say, *Although we ought at all times to acknowledg before God, by confession and contrition, that we are sinners; yet especially in the time of Masse, by which Sacrifice and Oblation, the grace of indulgence and remission of sins are mercifully granted; imitating herein the holy Thief, who being present at our Saviours passion, cryed out, We indeed are justly condemned, for we receive things worthy of our doings: O Lord remember me.*

Q. Why does the Priest then raise his voice?

P 4

A. That

A. That all present may attend to that which so much concerns them; for as Bishop *Steven* and others teach, *The raising of the voice, is an oral confessing, breaking his former silence, as a Testimony of Repentance* by the voice of the Priest, from all those who are partakers of the Sacrifice of the *Masse*; the Priest therefore interrupts his secret prayer, expressing in words what is in his heart, thereby also to move the hearers, to consider that we are all sinners, although we are here Gods servants; that is, doing now Gods service, and that although we are sinners, yet with a lively faith, and firm hope, in the merits of Christ's passion we presume to ask mercy and pardon; and as in voice he expresses the interior affection of his mind, so by knocking his breast, he declares it in action, after the example of the *Publican*, who knocked his breast, saying, *Lord be merciful to me a sinner*: So the Priest here knocks his breast, and virtually cries out, *Lord be merciful and propitious to us sinners.*

Q. What

Q. What more doth the Priest pray for here?

A. In hope of Remission of our sins, he here prays for the greatest effect of this Sacrifice, *viz.* the participation of, and Society with the Apostles and Martyrs, and all the Saints, praying that God out of his infinite mercy would pardon our sins, and admit us into their holy company. And this in correspondence to the mystery here represented for Christ's death is our Redemption, and the way to Heaven, is laid open unto us, whereof we have a Testimony of the good Thief who deserved to hear, *This day thou shalt be with me in Paradise*: which is the same in effect, with that which the Church here desires; for to be in comfort and company of the Saints, is all one as to be in Paradise or Heaven.

Here we may raise acts of Contrition and sorrow for our sins, and after the example of the Priest, knock our breasts, saying in heart or word, *I have sinned Lord, and I detest my sin as the unhappy cause of all*

P. 5

thy

thy dolours and most grievous sufferances; but thou O Jesu the Son of *David* have mercy on me: and out of charity we may pray for all sinners, and after this we may adjoyn our selves to the Priest, praying and begging that we may be associated to the holy court of Heaven.

Q. Why does the Priest make here so many Crosses?

A. None ought to wonder, at what the Church in all ages has practised, but piously consider the mysteries represented thereby: for the Priest makes three Crosses on the Host and Chalice, to represent unto us, the three Hours wherein Christ hanged on the Cross: we may also contemplate that Christ was contemned and reviled by three sorts of persons, by the *Priests*, Scribes and Elders, who together with the people, wagging their heads, said *Vah*, which is an interjection or voice of derision, insultation, reproach, and detestation: those who were crucified with him railed at him, the Soldiers also mocked and derided him.

Now

Now, a little after this, the Priest takes the holy Host, and with it over the Chalice makes the sign of the Cross three times, to signifie that the Sacrifice is available for three sorts of persons. 1. For those in Heaven, to the increase of their glory; 2. For the Souls in Purgatory, to the relief of their sufferances. 3. For those on Earth to remission of their sins, and increase of grace. *Durand* contemplates in these three crosses, the threefold sufferance of Christ on the Cross, which he calls *compassion*, *propassion*, and *Passion*. *Compassion* in heart, taking pity of our miseries, and thirsting after our Redemption, with a most vehement and ardent desire, which he expressed on the Cross, when he said, *I Thirst*, to wit the Salvation of Souls; devout St. *Bernardine* speaketh of this *Thirst*, crys out, *O love overcoming all things, how have you exceeded in good Jesus all Torment of mind and Body? and having respect to the fruit of his passion, it only grieved him that he could not be tormented perpetually,*
which

which the Saint thus declares, Christ offered himself for all Eternity; whence by desire he would have dilated his life, for a certain infinity & fully offering it to sustain infinite deaths.

Propassion in excess of charity; for as the Prophet *Isay* says, *He surely hath borne all our infirmities, and carried all our sorrows*; he made all our sorrows, troubles, afflictions and pains, as his own, and in them suffered for us; yea it more grieved him to see our ingratitude, and neglect of his passion, then all his torments; with this Propassion, he began his passion when he said, *My Soul is sorrowful even to death*. Christ, as St. *Thomas* says, did not so much grieve for the loss of his temporal life, as for our sins, and in this he continued even to his Corporal death: we may well say, that as death was the end of his life, so his sorrow came to that excess that it could not be greater.

Lastly, his *Passion*, wherein we may consider his innumerable pains and torments, the great Abiss of his Humility, and the infinite utility thereof,

thereof, Cardinal *Drego* contemplates Christ hanging on the Cross wounded in his whole Body from top to toe, and bathed all in blood, crying out, O all ye that pass by the way, attend and see if their sorrow be like to my sorrow; if their labour be like to my labour, and if their love be like to my love.

Now for the other two Crosses, which *Durand* observes, joyning these to the other three, we may contemplate the true substance in Christ his Divinity Soul and Body; and in the two last, the Soul and Body separated in his death: but more properly these two last Crosses which are made at the side of the Chalice, signifie the two Sacraments which did flow from our Saviours side, to wit, the water of Regeneration, & the blood of our Redemption, according to the testimony of St. *John*, one of the Souldiers with a Spear opened his side, & incontinently there came forth blood and water.

Q. Why does the Priest lift up the Chalice and Host?

A. To

A. To represent the taking down of Christ from the Cross, for to this end he elevates them together, and then setting them down on the Corporal, represents the deposition of his body in the *Syndon*, to the Sepulcher: for *Joseph* taking his body wrapped it in a clean *Syndon*, and laid it in his own Monument; at the which Ceremonies he concludes the Canon, saying, All honour and glory for ever and ever.

In beholding the Crosses, we may meditate what Christ suffered on the Cross, and with Devotion imitate the Priest, in his Adoration, in the same manner as at the first Elevation; and compassionatly knock our Breasts, as opening our heart to be his Sepulcher, saying, we acknowledge that our Sepulchers are old, and replenished with the filth of iniquity and sin; but thou O Lord, who hast put thy self in the hands of the malicious and wicked *Jews*, and fastened thy self to a most ignominious Cross, dying in a most loathsome stinking place, canst if thou pleasest make it new,

new, cleanse and purifie it : with confidence in thy mercy we beg, that as thou didst dye for sinners, so thou wilt have mercy on us, and descending from this Cross, take possession of our Souls, bought with thy most precious blood.

S E C T. IV.

Of what occurs in the Masse from the Canon to the Communion.

1. Of the Pater Noster.

Q- **W** *Hat says the Priest before the Pater Noster?*

A. He begins this part, which is of the Communion, whercof all people are invited to be partakers, with his word *Oremus*, Let us pray, let us now dispose our Souls by prayer, for the worthy receiving thereof, and because there is no prayer, more excellent then that Christ has left us, he invites them to say with him, the *Pater Noster*; and to move them the more, he makes a short preface, saying,

saying, *Admonished by wholesome precepts, and informed by Divine Institutions, we presume to say, Our Father, &c.*

Wherein first, he expresses his Humility, with joyned hands and heart, intimating thereby, that he durst not come to God, in such a familiar way, as to call him Father, or to ask those things of him under that Notion, unless Christ had commanded, and ordained that we should do it. Secondly, he propounds most efficacious motives, to excite us to this prayer above all others from the Authour, who was Christ Jesus himself. St. Augustine gives this reason, *that all Christians ought to exhibite the greatest Reverence to this our Lords prayer, because it was made by him, who is the Supream Doctor.* St. Cyprian, thus discourses of it, *What prayer can be more spiritual, then that which is given by Christ Jesus to us? and what prayer can be a truer prayer before the Father, than that which is from the Son, and uttered by the mouth of him, who is verity it self?* St. Chrysostome affirms, *that*

that he who prays not as Christ has Taught, is not Christs Disciple, and the Father does not easily hear the prayer, which his Son has not dictatèd; for the Father knows his Sons sence, and receives not the words which humane Cogitations have invented, but those which Christs wisdom has declared: St. Cyprian again sayes, He who made us to live, has taught us to pray, that whilst we speak to the Father which his Son hath taught, we shall be more easily heard.

Thirdly, by reason of its Contents, for as St. Augustine says, If you examine all the words of the holy prayers, in as much as I judg; you shall find nothing but what is contained, and included in our Lords prayer: and indeed if any one will examine it, he shall find, that it aims at all good desirable, and all evil removeable; it is for Temporal, Spiritual and Eternal Goods, and against all evil past, present, and to come: whence St. Cyprian says, There are so many, and so great Sacraments briefly collected together, and such spiritual copiousness of vertue, that

that nothing is found in our prayers and Orisons, which is not comprehended in this Compendium of celestial Doctrine.

Q. Why is it so short?

A. He knows best who made it, but we may humbly say, that as Christ did in a few words comprehend the Law; so in his prayer he has included all prayers, which in words may be different, but in substance may be the same: which made St. *Ambrose* to admire and say, *O how short is this prayer, and yet full of vertue?* if I may presume to say it, Our Saviour made it so short for the commodity of all Sexes and Ages, learned and unlearned; that each one might easily learn it, and retain it in memory, and use it with greater Devotion and Reverence.

With these and other considerations, the Priest goes forward and sayes, with a loud voice, the *Pater Noster*. Amongst the *Grecians* all the people did say it with the Priest, but Pope *Gregory* ordained, that in the Latin Church the Priest should say it alone,

alone, and all others in silence may go along with him in saying also the *Pater Noster*, if not in Latin, at least in English: it was for this end, that amongst others, Children were taught the *Pater Noster* in Latin, that they might say it with the Priest, they having formerly learned the true sense thereof, either by their Parents, School-masters, or Catechisms: however, all do or may answer, *Sed libera nos a malo*, but deliver us from evil.

Q. Why doth the Priest here uncover the Patten?

A. The Church in this place begins to discover the Resurrection; formerly we have said that the Priest covered the Patten, with the Purificatory, representing the Apostles hiding themselves; and to represent Christs Resurrection the Patten is uncovered; intimating that the Apostles upon the Womans warning did go to the Monument, and found the Linnen Cloaths removed and laid aside; So the Priest takes away the Purificatory or Linnen Cloath off the Patten, and layes it aside; next, the
Priest

Priest takes up the Patten, and holding it in his hand, represents Christs Monument, which the Disciples saw without his body. After this he prays in silence to represent the silence of the holy Women, during the time of Christs being in the Grave, until he rose again, of which *St. Luke* makes mention, saying, *they prepared Spices and Oynments, and on the Sabbath day they rested according to the Commandement: in which time they were all silent. During the time of this prayer he holds yet the Patten, signifying unto us the admiration of the *Maries* and Disciples beholding the empty Monument; then the prayer being said, he signs himself with the Patten, to shew that all our hope is in the passion of Christ, and kisses it, to shew, as *Durand* notes, that Christ did formerly upon his Resurrection fulfil the Womens desires, for he presently met with them, saying, *All Hail: whereupon they took hold of his feet and Adored him:* neither is it to be doubted, but that they kissed his feet. And last*

last of all, in submissive manner, he puts the Patten under the Host, that armed with the sign of the Cross, he may proceed in the performance of his Sacrifice, to which end he uncovers the Chalice to shew the Resurrection more fitly.

After we have said the *Pater noster* with the Priest, we must apply our minds to the mystery of the Resurrection, which is intended by all these Rites and Ceremonies, and in Devotion joyn our selves with the blessed *Maries*, in using all diligence to find Christ Jesus rising in our Souls.

2. Of the Ceremonies in breaking the Holy Host.

Q. Why is the Host here broken?

A. The Church herein follows Christs institution, who as the Evangelists do teach, did *break the Bread*. St. *Luke* expresses it with the usual Ceremonies of Consecration, and it was so notorious a circumstance, that the whole Sacrifice did carry the name of breaking Bread: not that the

the body of Christ is broken, or separated one peice from another, no more then the Soule in man is broken or divided, although the body be broken and divided, the division therefore here is in the species or forms of Bread; for that the fraction or breaking of the species brings not any division in Christs body, in the venerable Sacrament of the Altar; So that although the species be divided into parts, yet Christ undivided and unparted is known and found to be in each divided part, for it is as the Soule, whole in the whole Host, and whole in every part; So the same body whole and entire without separation or division remains in all the Hosts, over the whole World, and in every part and parcel of every one of the Hosts after Consecration. This was prefigured in the Sacrifice of fine Flower called *Mincha*, whereof mention is made in *Leviticus*. The Bread or Cake as St. *Thomas* notes when it was Sacrificed to God, was to be broken or divided into little pieces.

Q. Why

Q. Why does the Priest divide it first into two parts?

A. That is done according to the double state of the predestinate, to wit of those who are in eternal glory, and those who are in this vale of misery, which is all one to say, the one represents the Church Triumphant, the other the Church militant. The first part is laid on the Patten as being now in rest and peace.

Q. But why is this division made over the Chalice?

A. Besides the moral reason, which is least, the particles or fragments which happen sometimes in the breaking of the Host might scatter abroad, whereas in breaking them over the Chalice, they are received therein; there is another mystical reason, to give us to understand that the gates of Heaven were opened unto us by our Saviours passion, and Heaven bought by his blood

Q. What means the other division?

A. That other part signifies the militant Church, which is again divided; whereof the one part represents those

those who are in purgatory, with hope and assurance of being joynd to the Triumphant Church, in sign whereof the Priest layes it down, joyning it to the former part on the Patten. Now the third part representing the militant Church on Earth, is held over the Chalice, whilst the Priest concludes his prayer according to the wonted manner, saying, *per omnia secula seculorum*, for ever and ever, whereto *Amen* is answered. Now the prayer was for Christs peace which he brought into the World by his Resurrection; whence the Priest making three Crosses on the Chalice, denounceth that peace, saying, *Pax Domini sit semper Vobiscum*, in the person of Christ as now rising, saith, The peace of our Lord be always with you; which is the same with the *Pax vobis*, Peace be with you; which Christ gave to the Disciples, when he appeared to them after his Resurrection. St. Cyril of *Alexandria* says, Peace be to you, said Christ to his Disciples; whence there is a certain Law delivered unto

to us by the Church: for in all Congregations we salute one another in this manner, the words are full of Love and Authority, and the good tydings of the Resurrection of Christ in our Souls by the amiable and full offer of peace to men of good will; all impediments or obstacles of our Salvation are taken away, and a glorious Trophy of victory over Death, Sin and Hell is set up with this inscription of peace.

Q Why then does the Priest make three Crosses over the Chalice with the third part?

A. To intimate that Christs peace is not to be had, but by the Cross planted in our hearts, professed in our mouths, and imitated in our actions; or to signifie that Christs Resurrection was after that he had been three days in the Grave, represented by the Chalice. The Angel of the Schools explicates this Ceremony more mystically to our Salvation, saying, that three Crosses are in honour of the most holy Trinity, who sent the Lamb to make peace by the Cross to

Q Angels

Angels and Men. It may also signify the threefold peace which Christ has brought by his passion, to wit, internal, external and supernal. The first is the interiour peace of the mind and Conscience, which cannot be had but by Christ, who said, *In me you may have peace.* St. Hierome affirms that this peace of the mind is so quiet and settled, that it is not troubled with any passion, for the holy Soul feeling it self free from the terrours of pain and punishment, being in grace, and friendship with God, enjoys wonderful peace and tranquillity.

The second peace is that which makes the union of mind and will with our Neighbours, to this peace St. Paul invites us, saying, *Have peace, and the God of peace, and love shall be with you;* and again he earnestly exhorts us thereunto, *advising us to be careful to keep the unity of the Spirit in the bond of peace;* for peace is a chain or cement which unites, conjoyns and tyes together Christian hearts.

The

The Third peace is properly the peace of God, which as the same St. Paul sayes, *passes all understanding, and is the peace which the Soul has with God*, the perfection whereof we expect in the life to come: So that we may well call Christ Jesus his rising, our peace, pacifying by the blood of the Cross, whether the things on Earth, or the things that are in Heaven. Now to shew that this Triple peace comes to us by Christs blood, the Priest immediately lets fall the particle into the Chalice of Christs blood.

In consideration of what has been said, we may call to mind the words of St. Paul, *If we become complanted to the similitude of his death, we shall also be of his Resurrection*: by Christs death which we have hitherto meditated, we may come more easily to consider his Resurrection.

Secondly, we may contemplate the Resurrection, and with the holy Women, raise acts of fear and joy, for it is said, *they went forth quickly out of the Monument, with fear and*

great joy. A double affection, sayes St. *Hierome*, of fear and joy did possess the Womens minds, one for the greatness of the Miracle, the other from the vision of him that was risen, or as *Enthemius* sayes, with fear for the wonderful things they had seen, with joy also, for the joyful tydings which they heard; let us with fear consider our unworthiness, and with joy contemplate the Resurrection, which assures us of our Resurrection.

To this end St. *Paul* sayes, *Christ was delivered up for our sins, and rose again for our justification.* The Resurrection was the term and accomplishment of the passion, merits, and of all Christs œconomie. Whence the Resurrection and passion are esteemed as one work of our Redemption, and one moral compleat action: whereby together and at once Christ merited Remission of our sins, and our justification; which we may believe was the occasion, that the Church in this place adds the representation of the Resurrection;

on ; the rather because as *St. Paul* sayes, *if Christ be not risen again,* vain is our faith, for Christs death would not have been efficacious if he had remained in Death ; Death would have been victorious : Let us therefore joyn with the Church in joy and exultation for so happy Tydings.

Thirdly, we may consider how earnestly the Church in this place prays for peace, both in the precedent, as also in the following prayers ; let us joyn ours, humbly begging the peace of mind, which is a perfect disposition towards the receiving of the Eucharist, and spiritual grace ; for as *St. Chrysostome* sayes, *where peace is,* there all things will prosper, and surely without fraternal peace, according to our Saviours Decree, we are not in a fitting disposition to offer Sac. .ice, and the *Eucharist* devoutly taken, will bring us to the peace of Eternity.

3. Of the *Agnus Dei*, and what follows.

Q. What means the Agnus Dei?

A. After that the Priest kneels down, and rising layes his joyned hands on the Altar, to shew that his whole intention is conformable to his words, and in exteriour action of submissive inclination, as a poor captive Sinner before Christ Jesus, and joyntly with the people he asks mercy of Almighty God, in token whereof he and all present knocks their breasts, saying, *O Lamb of God, who takest away the sins of the World, have mercy on us.* That as *Alphonfus de Pifa* sayes, raising up our minds by faith, we may understand that the Lamb of God which takes away the sins of the World, is placed on the holy Altar, and incruently Sacrificed by the Priest, for by this faith we adore and beseech the Lamb of God to release our miseries, which consists in the bond of sin.

Q. Why

Q. Why is Christ called Lamb of God ?

A. St. John Baptist when he saw Christ coming to him, said, Behold the Lamb of God, behold him that takes away the sins of the World : from whom the Church has taken these words. The Interpreters of these words do give four Reasons, applicable to our Subject.

First, he is so called because as a Lamb, he was offered on the Cross for the Redemption of the World : so the Prophet Jeremy in the person of Christ sayes, I am a mild Lamb that is cartied to slaughter; and St. John stiles him the Lamb that was slain.

Secondly, He is so called, because of his Innocency, Meekness, Patience and Obedience, whereof the Lamb is an Emblem, all which he manifested in his whole life, but principally in his passion ; wherein as Esay sayes, he was offered because himself would, and not opened his mouth ; as a Sheep to slaughter shall he be led, and

as a Lamb before his Shearers he shall be dumb, and shall not open his mouth.

Thirdly, *St. Epiphanius* and *St. Gregory Nazian* will have him so called, because by Christ we are clothed as with a Lambs Fleece. And *St. Hierome*, He has not only redeemed us with his blood, but also clothed us with his Wool; that whereas we were cold by infidelity, he might make us warm by his Garment, according to that of the Apostle, *as many of you as are Baptized, have put on Christ*, that as *St. Anselm* sayes, *our conversation as in a splendant Garment may be in the Sanctity of Christ*, by which we have Sanctity or Christianity.

Lastly, and most properly to this place, the Sacred Text testifies that the *Israelites* by Gods command, among other Sacrifices had one which was called the daily Sacrifice, and was of two Lambs, one in the morning, the other in the evening, which did figuratively represent the true Lamb Christ Jesus, who is our daily Sacrifice, and as such, is here invocated:

ted; also by the morning Lamb is understood Christ on the Cross, and the evening Sacrifice is the same passion in the *Masse*, which is to endure to the end of the World.

Q. But why is it said three times?

A. Bishop Ivo will have it in correspondence to the three particles of the Host. *Durand* gives another signification, to wit, to declare that this Lamb Christ Jesus was sent by the holy Trinity, according to the Prophet Esay, *send forth, O Lord, the Lamb, the Dominatour of the Earth*, Christ the Lamb which takes away the sins of the World, and rules the whole Church, have mercy on us: or we may say, that it is said thrice for a deeper expression of our Faith, Adoration & Supplication in thought, word and deed.

Q. But why is it said in the end, grant us peace?

A. Gavant sayes, that formerly it was said have mercy on us: then also conformable to what is said in the beginning of the *Masse*, *Kyrie Eleison*; but divers persecutions ari-

Qs.

sing.

sing, *Durand* sayes, many adversities happening, it was changed into grant us peace; which he confirms, with an example of the Prophet *Joel*, spare O Lord, spare thy people, and give not thy Inheritance to reprobach.

Here we may with the Seniors in the *Apocalips*, that is, with all faithful Christians, adore the Lamb Christ Jesus, and bowing our selves, say, To him who sits in the Throne, and to the Lamb, be Benediction, and Honour, and glory, and power for ever and ever: and then make our Supplication, O Lamb of God, who dyedst for us on the Cross, take away our sins, have mercy upon us according to the multitude of thy mercies.

O Lamb of God, who by thy meekness, innocency and patience, hast animated us to come with confidence unto thee, we humbly beseech thee mercifully to look down upon us sinners, and have mercy upon us.

O Lamb of God, we come unto thee, no way presuming of our Justice and merits, which we know to be wanting in us, but cloathed with thy merits.

merits, whereof we are partakers by this daily Sacrifice, wherein thou art daily offered in the whole Church, grant us thy peace, and be unto us a pacifique Host, a peace offering, grant us the effects of this holy Sacrifice, and so dispose our Souls, that in true peace of Conscience we may approach to this holy Sacrament.

Q. Is it said alwayes in this manner?

A. The verse, O Lamb of God, who takest away the sins of the World, is said in all Masses, except only Easter-Eve, because it represents our Saviour not yet risen, but in Masses of the dead, instead of Lord have mercy upon us, the Church uses grant them rest, and in the last, grant them rest everlasting.

Where we may note, that the Church supposes them to be in peace, for that they are now freed from all the miseries of this World, from all Temptations of the Flesh, and illusions of the Devil, no more subject to sin, now perpetually in the state of grace; but not yet in rest or repose,
 for

for they remain in pains and torments until they have fully satisfied for their sins and offences committed in this World; and therefore it is said, grant them rest.

Q. But why is it said three times?

A. 1. To keep the Order of the Masse. 2. To express our compassion of them, and more vehement desire of their deliverance from such pains. 3. This repetition is in Order to their rest; for in the first we beg their delivery out of Purgatory, or that they may be delivered from their pains. In the second, we pray for their Souls rest in Heaven. In the third, for the rest of their Soul and Body, that is, the conjunction of both in eternal glory.

4. Of what follows *Agnus Dei.*

Q. What follows after this?

A. The Priest having ended the *Agnus Dei* with grant us peace, now silently prays for that peace, wherein, as in the other two following, he stands.

stands in all submission with joyned hands on the Altar, inclining his body, and devoutly casting his eyes on the holy Sacrament, reflects on the promise which Christ made of giving his peace to his Apostles, and in them to his Church; in confidence whereof, and diffidence of his own merit, he begs this peace by the faith of the Church, to whom this peace was promised; and knowing well that the peace of each one in particular, depends on the peace of the Church, he adds his humble petition that Christ would vouchsafe to pacifie or make peace therein, and unite all the members thereof in the same Faith.

Q. Why does the Church so much pray here for peace?

A. Because as when Christ came into the World, peace was proclaimed, and when he was to leave this World, he bequeathed his peace unto us; So after his Resurrection he more frequently presented this peace unto us. Now the Church in this place, represents mystically unto us, what our Saviour did after his Resurrection.

surrection in giving us his peace; and here principally desires, that we may be all made worthy to receive that peace, which is so sweetly commended and imparted to us.

Q. Why does the Priest kiss the Altar and Pax?

A. The Priest having made his prayer for peace, delivers that peace to all present; and first kissing the Altar, as if he did ask leave to do it, or rather to shew that the peace he gives comes from Christ himself; He also kisses the Pax, saying, *peace be with thee*; which are the words which the Angel speak to *Gideon* in his Sacrifice, and much used by the Apostle *St. Paul*. The Priest in this, as in the person of Christ, presents this peace unto all present, and they with much humility receive the said Pax, and devoutly kiss it, that with the same peace and charity they may be united in heart and affection.

Q. Why is this Pax now adayes omitted?

A. In all, I have hitherto followed, the Rites and Ceremonies ordain-
ed.

ed in the Missal, and so could not well omit this. I know it has been in use even in the primitive times, in some manner or other: and in the Missal it is supposed with order not to have it done in *Masses* for the dead, and how it was left off I know not, but as I highly commend the observation of it, as carrying with it a pious mystery of mutual peace in our hearts; So I will not presume to condemn that which I see practised in many places.

Others may say that it causes distraction and disturbance, which at such a time especially are to be avoided: but under correction, on the same pretence many other Ceremonies, not so significant, may also be taken away; and certainly if it be so, much more the kiss of peace used in the primitive times, which nevertheless was then esteemed a most pious Ceremony. There is one reason which carries with it some appearance, and that is, for that this Ceremony being as a disposition to Communion, which was *Quotidian*, it was thought convenient.

nient to be used every day, but the frequent Communion ceasing, that also was omitted.

Q. Why is it omitted generally at sometimes?

A. According to the Rubricks, neither this prayer nor the Pax is given in *Masses* for the Dead, for the reasons aforesaid, touching the *Requiem* or the *Agnus Dei*.

Those who are to Communicate; ought with all Devotion to pray for this peace, which as St. *Augustine* sayes, hath no end of time, and is the very perfection of all our intentions and actions; for by this we are furnished with the Sacraments; whence St. *Chrysostome* calls the Eucharist *Sacramentum Pacis*, a Sacrament of peace, for it brings peace; and requires a mind which loves and desires peace. And St. *Bernard*, The love of loves, love transcending all love, for Christ is not contented to give us his presence, but he will give a kiss of the mouth, that is, enter into our mouths, yea to our hearts, to make a perfect union with our Souls. Let us therefore, with
Devo-

Devotion answer, *Et cum spiritu tuo*, and with thy spirit, which all ought to do when they receive the Pax; which St. *Chrysestome* thus declares, when we (that is the Priest) say, *Pax tecum, peace be with you: say, and with thy spirit*, do not answer in voice only, but in mind also, not so much pronounce in mouth as in mind: let us therefore take it as coming from the mouth of Christ who so often used it to his Disciples.

Now whereas the Priest in the same posture of humility, with hands joyned on the Altar, we may gather that he prays in order to the Communion, which he is presently to make; if we are to communicate, we may joyn our intentions with the Priest for that end, or in spirit meditate what we are to do, or by some jaculatory prayers to prepare ourselves to Communion; those who are not to communicate, may also offer their intentions with the Priest for the obtaining the effects of this holy Sacrifice, for which he devoutly prays.

5. Of the preparation which the Priest makes to Communion.

Q. Why does the Priest kneel after this ?

A. Besides that he does so in all such occasions, as becomes so great a Sacrament ; here being immediately to receive it, he with all reverence adores the holy Sacrament ; for as *St. Augustine* says, *None do eat this flesh of Christ, unless first he adore ; which made Averroes to say, I have travelled over the World, wherein I have found divers sects, but none so foolish as the sect of Christians, for they devour with their teeth their God whom they adore : which plainly shews that then it was the custome to adore the holy Sacrament, and the folly of them who deride such Piety.*

Q. What says he when he takes the holy Host in his hands ?

A. Because the words are very pious, and may be appropriated to any

any one who Communicates, I shall set them down here; the Priest Devoutly sayes, *I will take the celestial Bread, and will invoke the name of our Lord*, wherein we may note two things, the first is of taking the celestial Bread, the second of invoking the name of our Lord.

Of the first, St. Cyprian sayes, we call it *our Bread*, because Christ, unto whose body we come, is our Bread, for Christ said, *I am the Bread of life, which descended from Heaven. It is true, the Psalmist speaking of the Manna sayes, Bread of Heaven he gave them*, Bread of Angels did man eat; whence it may well be called celestial Bread, because it came from Heaven; yet being but a figure and shadow in comparison of this celestial Bread, it comes short of such a real and true Denomination. For this let us hear Christ's own Argument: *Our Fathers did eat Manna in the Desert*; as it is written, *Bread from Heaven he gave them to eat*, lo how gloriously they speak of this *Manna*; and indeed standing in the Negative opinion, of the

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the real presence, they might glory even over that which is figured thereby, taking it in all respects even in the nature of a sign. But Christ says, *Amen Amen I say to you, Moses gave you not the Bread from Heaven, but my Father gives the true Bread from Heaven: and again, I am the living Bread that came down from Heaven.*

Where we may note first, That *Moses* who gave *Manna*, was but a meer man, and that to the *Israelites* only. But Christ God and Man, gives this celestial Bread to the whole World. Secondly, *Manna* is said to be from Heaven, not properly, but as Heaven is taken for the Air; but this Bread is truly said to be celestial, because it comes from the highest Heavens, descending from the Bosome of the Father. Thirdly, *Manna* was framed by the Angel at the prayer of *Moses*. But Christ himself did frame this Eucharistical Bread, and gave it to us: whence Christ sayes, that it is *true Bread from Heaven*, or truly celestial, and that not only because it comes truly from.

from Heaven, but also because it is so by nature and substance. Secondly, Because it produces celestial or Heavenly effects, as grace and life in Jesus Christ. Thirdly, It brings us to the celestial Kingdom, by giving life Everlasting.

As for the second, in saying celestial Bread, he incites himself to Devotion, reducing to his memory what he is to take, and how he is to take it, to wit, by invoking the name of our Lord, that so he may receive it with greater fear and reverence. O Lord, sayes St. Ambrose, *with how great contrition and fountain of Tears, with how great reverence and fear, with how great charity and purity of mind, is this Divine and celestial Mystery to be celebrated; where thy flesh is in verity received, where thy blood is truly drunk? and therefore in heart and voice he cries out, I will invoke the name of our Lord; for it is he alone that can make me worthy to receive this celestial food.*

Where we may note, that to invoke the name of our Lord, admits
many

many interpretations: for first it may signifie an act of Sacrifice, as when *Abraham* had built an Altar to our Lord, *he called upon his name*; and in the Chapter following, it is said there, *he called upon the name of our Lord*, that is, Sacrificed to our Lord. Whence *St. Ambrose* sayes, *Where Bethel is, that is, the house of God, there the Altars are, where the Altars are, there is the invocation of our God.*

Secondly, It is taken for Gods true Worship, so *Enoch* began to invoke the name of our Lord, that is, in a publick manner to Worship God: according to this, *St. Paul* sayes, *who-soever shall invoke the name of our Lord shall be saved*; where under the title of invocation, we may understand profession of the name of our Lord Jesus, as also all Worship.

Thirdly, *David* said, *We will confess to thee O God, we will confess, and will invoke thy name, we will praise and bless thee O God*; we will confess to thee with heart, mouth and work, that so we may confidently invoke thy

thy name: which *St. Bernardine* thus explicates, if we invoke with a perfect and devout heart, and not with a polluted mouth: for true invocation includes true contrition.

Fourthly, This invocation of our Lords name, or by our Lords name, is the best manner of prayer, which also our Saviour commended unto us, saying, *Amen Amen I say to you, if you shall ask the Father any thing in my name, he will give it to you: wherein as St. Chrysostome* notes, *Christ did shew the vertue and power of his name, for being only named (invoked) he doth wonderful things with the Father.* The name of Christ invoked is a great security or assurance of obtaining what we pray for.

Lastly, This invocation of the name of our Lord, proceeds from a firm hope and confidence in Gods mercy and goodness: for as *Solomon* sayes, *The name of our Lord is a most strong Tower, the just run into it and shall be exalted.* The name of our Lord is a refuge to all; the only hope of sinners is to invoke his name, whence

whence the Prophet *Eſay* cryes out,
Thy name O Lord, and thy memorial
are in the deſires of the Soul ; I will
always invoke thy name, and the
 whole deſires of my Soul is, that thy
 name may be invocated by all, and
 that it may be a memorial of thy
 goodneſs to all : that I with them
 may always have in memory the
 glory of thy name.

Briefly, in ſaying theſe words, *I*
will invoke the name of our Lord,
 then conſequently to the whole acti-
 on of the *Maſſe*, the Priest offers the
 celeftial Bread to God the Father, by
 invoking his name, that this his Sa-
 crifice which he is now to conſum-
 mate, may be acceptable to his Di-
 vine Majeſty, which in all ſubmiſſive
 manner as he has exteriorly adored,
 ſo interiorly in heart and affection
 he adores and worſhips what he is to
 receive ; and in a few words expreſ-
 ſes the interior Devotion of his
 Soul, and the vehement deſire which
 he hath, that what he does therein
 may be to the glory of God, which
 he principally intends in this Sacri-
 fice;

fice; and in spirit and desire, his Soul lancheth forth to praise and glorifie the holy name of God; who has vouchsafed to give him this celestial Bread, this food of Angels, the very Body and blood of Christ Jesus.

In the mean time whilst we seeing the Priest going to take the Holy Host, we may make our prayers, that God would accept of the Sacrifice, which the Priest now is to conclude; and if we are to communicate, we may beg the same grace which the Priest now receives, and here with the advice of the Prophet *Esay*, *Seek our Lord whilst he may be found, and invoke him whilst he is near to us*, we need not go far to seek him; for he is come to us, and hath made himself susceptible by us, in the most loving way imaginable. For he is become our food, our celestial Bread here on Earth; we can never have a better time to invoke him, than when he is so near, descending to our infirmity and frailty, more willing to be with us, than we to be with

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him. O can we doubt but that if we truly invoke his name with fervent Devotion, he will give us his grace, his justice and his mercy, yea whatsoever good we desire? for as he hath given himself, so with him all things.

We may also contemplate the great Devotion of the Apostles, when they were to receive the holy *Eucharist* from the hands of our Saviour, and imitate them therein, believing that invisibly we are to receive the same from our Saviour by the Ministry of the Priests.

6. Of Domine non sum dignus.

Q. What means Domine non sum dignus?

A. The Priest Devoutly bowing with eyes fixed on the Host, saith, *Lord I am not worthy that thou shouldst enter under my Roof, but only say the word and my Soul shall be healed*; repeating the same three times, and at each time he strikes his breast; the words are of the Centurion who desired

fired Christ to cure his servant of a Palsey, and when Christ said I will come and cure him, he with a lively faith answered, Lord I am not worthy that thou shouldst enter into my house, neither is it necessary that thou come in person, for by thy word alone thou canst cure him, thy word therefore will suffice.

St. Chrysostome in his Liturgie makes here a large discourse, saying, *O Lord I am not worthy that thou shouldst enter under this sordid Roof of my Soul, but even as thou hast vouchsafed to be in the Cottage and Manger, and hast been received in the house of Simon the Leper, and didst receive even a Harlot like unto me coming unto thee, so also vouchsafe to enter into the Cribb of my house void of reason, and into my defiled, dead and leprons body, and as thou didst not abhor the foul mouth of the strumpet kissing thy feet; So O Lord, do not despise me a sinner, but as good, and clement, vouchsafe to make me partaker of thy most holy Body and blood.*

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Q. Why

Q. Why does the Latin Church make use of the Centurion's words?

A. Our holy Mother the Church, for the most part makes use of the sentences and words of holy Scripture; and in this place applies these words as much conducing to her purpose; for although the words were then spoken on another occasion, yet for their piety, wherein they abound, she appropriates to the sence of this present act of Communion: for the words have great energy and force; For first, Lord is a name of fear and dread in him that invokes it; the Prophet saying in the person of God, *If I be the Lord, where is my fear?* with fear therefore and trembling we ought to come to this dreadful Sacrament. This name Lord, also is a name of Power and Majesty, and therefore challenges all Reverence and Honour correspondent, and therefore we may justly say we are not worthy: And with St. Peter on our knees before the blessed Sacrament say, *Go forth from me, because I am a sinful man:* for he thought himself

himself unworthy of his presence, because he was a sinner. The sacred Text gives a reason, why *Peter* thus humbled himself, saying, for he was astonished at so great a miracle: have we not before our eyes the most wonderful work of Christ, who Transports and Transforms himself in this stupendious manner to be our food. That astonishment caused in *Peter* fear, reverence, and an humble acknowledgment of his own unworthiness, what shall this immense love of Christ cause in us?

Secondly, we are not worthy that Christ should enter into the Roof of our house, which *Palasius* explicates thus: Our body is worthily called a Roof most unworthy of Christ's entrance, for as the Roof and covering of the house hinders us from seeing Heaven, so the body aggravates the Soul that it may not see the light of Heaven, nor be carried to supernal things, or openly to see the things which are near us; making our unbridled senses to domineer and rule over the faculties of

the Soul, and hinders the motives of the holy Ghost, whence it is manifest that the body is not worthy of Christ's entrance into it : for the body without all doubt, is the root and fountain of all vice, yea a Dunghil, and a sink of sins, where the Devils have left their ordure and filth, and as it were exonerated their Bellies : how loathsome a house is this for Christ ? truly Hell it self were a more fitting place for God (if sin were not there) than the house or Roof of a Sinner.

Q. Being he hath been at Confession before Masse, why is it so fearful here ?

A. St. Paul advises us, To work our Salvation with fear and trembling, for divers reasons ; First, for the uncertainty of grace, for we know not whether we be in grace ; the Ecclesiastes sayes, No man knows whether he be worthy of love or hatred. And Job, Although I shall be simple, the self-same my Soul shall be ignorant of. St. Bernardine said, Although my Conscience do not accuse me, yet it does not secure me ; nay the Wise man adds, if
sins

sins forgiven be not without fear, for we do not see the depth of our heart, not knowing whether some secret vice lies hid there, or whether our good works were depraved by some perverse intention.

Secondly, Because the judgments of God are secret, whence Job said, *If I will justify my self, mine own mouth will condemn me; If I will shew myself innocent, he (God) shall prove me wicked.* Hence St. Augustine, *Woe even to the laudable life of Men, if God withdrawing his mercy examines it; And St. Hierome, All the World stands in need of Gods mercy, none can go securely to the Judge without it; And therefore Job sayes again, Although I have any just thing, I will not answer, but will beseech my Judge.*

Thirdly, Because man by his corrupted inclinations, is in a manner necessitated to sin, which by his frailty, proneness and inconstancy he cannot avoid; which as St. Leo sayes, *is the cause that holy men do fear and tremble, lest puffed up even with works*

of piety, they lose the help of grace, and remain in Natures infirmity.

Fourthly, Because we have cruel and strong Enemies, who cruelly and secretly use all means imaginable, to circumvent and intrap us. So we read that when the Sons of God were come to assist before our Lord, Satan was present among them: amongst other his malicious attempts, he is then most busied when men are imployed in Gods Service, even in their most pious actions.

Lastly, Because our perseverance in grace, is altogether uncertain: for although one be just and fervent in Devotion, yet indulging to his appetite, by little and little, he may wax tepid, frail, and fall: which even St. Paul did apprehend, when he said, *I chastise my body, and bring it into servitude, lest perhaps when I have Preached to others, my self become a Reprobate.* Well said St. Chrysostome, if St. Paul did fear this when he was such a Preacher, and after Preaching, and taking upon him the charge of the whole World, was afraid, O what shall I say?

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Cassian advises us to hold for certain, that we cannot by any means, come to so great merit of Purification, that if by the Grace of God, we should do all things even above what we can imagine, yet we may believe ourselves unworthy of the Communion of his Sacred Body; because the Majesty of this celestial *Manna*, is so great, that no man loaded with this earthly Flesh, by his merit, and not of our Lords freely bestowed bounty, may receive it. Secondly, Because none in the conflict of this World, can be so circumspect, that at least some light darts of sin should not strike him.

But supposing them to be so perfect and holy, yet in regard of the great Majesty, all ought to fear and tremble; for *St. John Baptist* did not think himself worthy to loose the latchet of Christ's Shooes; how much more ought we to think our selves unworthy to receive Christ in this holy Sacrament? Blessed *Elizabeth*, Mother of the same humble Saint, cryed out, *Whence is this to me, that*

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the Mother of God my Lord doth come to me? She justly admires whence it should come that Jesus and his Mother should come to her: with how much more reason ought we to cry out, Whence is this to me, poor miserable Creature, that my Lord himself doth come to me in this humble manner?

Q. Who then dares to receive?

A. Christ freely invites all to this Table; and that none may excuse themselves, he comes in this most humble manner, that he may take away all occasion of excuse, or exceptions, for he has made himself our daily Bread, descending as low as his Majesty will permit, to be our food, and exalting our nature to make it capable to receive it worthily, according to his most merciful acceptance, which the Church declares in these words, *say but the word, and my Soul shall be saved*, that is, made capable to receive the Sacrament worthily: for in these words by an Act of Faith, we acknowledge the omnipotent power of God, whose word

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is so efficacious and powerful. It is certain we stand in need of cure for our infirmities, and with the wise man we may well say, *neither Herb nor Plaster* (that is, no natural means or humane industry) *can heal us*, but thy word, O Lord, which heals all things; say then this word, and I shall be healed. The Royal Prophet sayes, *by the word of our Lord the Heavens are established, and he said the word, and all things were made.* Loe here a Subject which stands in need of this infinite power, say then the word, and make me worthy to receive thee.

Q. *Why is Domine non sum dignus repeated three times?*

A. For to make a deeper impression in our Souls, as on the like occasion has been formerly declared.

Here we may with Devotion joyn with the Priest, in saying these words, O Lord, I am not worthy that thou shouldest enter under my Roof, but say the word and I shall be saved, with considerations proportionable

to what hath been said, which every one may apply to themselves.

7. Of the Priest's Communion.

Q. Why does the Priest sign himself with the holy Host?

A. The Priest in saying these words, The body of our Lord Jesus Christ keep my Soul unto life everlasting; signs himself with the holy Host in the form of a Cross, as expecting Christs Benediction, and other effects of the Eucharist, which Durand thus expresses; The Priest, sayes he, then being about to take the Body of our Lord, signs himself with it before his Breast Cross-wise, for as formerly by actively making Crosses as a Minister, he did sanctifie the Bread and Wine, and represent Christs passion; So now in signing himself with it, he passively asketh to be sanctified, as if in effect he should say, O my Lord, who by thy Cross and passion hast sanctified the whole World, sanctifie now my Soul by the same, and by this Benedicti-

on make me worthy to receive thee, now mercifully coming to me.

Q. Why does he say unto life Everlasting?

A. In that he requires life Everlasting, all other good is supposed, for to this part of life, Remission of sins, delivery from the Devils slavery; gifts and graces of the holy Ghost, and such are necessarily presupposed. So that in asking life Everlasting, he asks all the rest; and he who eats Christs Flesh, and drinks his Blood, hath an assurance of life Everlasting; for in that he receives him who is all in all, he may expect with him all grace, for he is Grace, Life, and Fortitude, Way, Medicine, Nouriture and Pledge of life Everlasting, in order to which he gives us this Sacrament.

Q. Why is it called Communion?

A. St. Denis frequently calls the receiving of the holy *Eucharist* Communion, which is as much to say as common Union, whereby we are united in Christ Jesus; for as St. Paul sayes, *Being many we are one*

one Bread, one Body, all that participate of one Bread: of which St. Cyril sayes, If we all eat one body, we are made all one body. St. Chrysostome also, We are reduced into one Masse with him, we are made one body, and one flesh of Christ; And in another place speaking of the Communicants, he sayes, Thou art not nourished by one body, and he by another, but we are all nourished by the same body. Christs infinite love has made his body common unto us, as our common and daily food: it is common to rich and poor, young and old. St. Augustine explicates it thus, The faithful may be made Christs body, if they will live by Christs Spirit, he does not live by Christs Spirit, unless he be of Christs body: he that will live hath whereby to live, let him approach, believe, and be incorporated, that he may be quickned.

Q. Why then does the Priest sometimes Communicate alone?

A. To satisfie you in this, I will produce the words of the Council of Trent, Sess. 22. c. 6 The holy Synod would indeed wish that in each Masse
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the faithful assisting would Communicate: not only by spiritual affection, but also by Sacramental reception of the Eucharist; whereby more plentiful fruit of this most holy Sacrifice might come unto them; Nevertheless if this be not alwayes done, does it therefore condemn those Masses, wherein the Priest alone Communicates Sacramentally, as private and unlawful? No, but rather approves, and the rather commends, for that the Masses also ought to be esteemed truly common, partly because the people communicate spiritually in them, and partly for that they are celebrated by a publick Minister of the Church, not only for himself, but for all the faithful who pertain to the body of the Church.

Neither is this a new thing, or only observed in the Roman Church; for the Grecians have their Liturgies, without company to Communicate with the Priest; sometimes it is so in Asia, Assyria and Armenia, and wheresoever the Christian Religion is professed; indeed it has been often ordained in the Church that none should

should celebrate *Masse* alone, but that he should have one or two to be present with him, but it was never required of necessity that any one should Communicate with him.

We may note here that the Church excludes none from the Communion, but wishes that all, not lawfully hindered, should do it, which impediments occurring, she invites and admonishes them to do it spiritually, or as the Council says, in spiritual affection, by applying their intentions with the Priest, who as a publick Minister offers the Sacrifice for all, whereof each one in particular, according to his Devotion may be partaker.

Q What is it to Communicate spiritually?

A. The same Council of *Trent*, puts down three manners of Communion. 1. Sacramental only, as those who are in mortal sin. 2. Spiritually only, to wit, those who eating *in voto*, with a lively faith, which works by love, that celestial Bread set before them, do feel the fruit and profit.

profit thereof. 3. Sacramentally and spiritually, such are those who first prove and prepare themselves that they may approach with the Nuptial Garment to this Divine Table, and do actually receive the Communion.

From hence we may gather, what application the Assistants at *Masse* may make of the Priests Communion; for if they are to Communicate, they are to prepare themselves in the same manner as the Priest does; but if they do not Communicate sacramentally, they may do it spiritually; whereto the holy Council requires three Conditions, that they have a vow, or will, and fervent desire, to Communicate really if they could conveniently, for supposing a lawful impediment, the will is taken for the work; and many times such a vow or desire with other concurrent circumstances, may be as profitable as the actual Communion.

To make this more clear, all agree that if any one hath a vow, or efficacious desire, with perfect contrition
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and love of God, to be Baptized and cannot attain to it, he may be justified and saved, which is all one as to receive the effects of real Baptism; even so in this place the Council expounds this spiritual Communion to be in vow and desire, and with it requires faith, on which the desire is grounded, and without which it is impossible to please God; for he that comes to Christ must believe that he is really in the Sacrament, and a rewarder of them who seek him; God will not leave our good desires unrewarded; nor hide himself from them that seek him.

Secondly, It must be with a lively faith that is accompanied with grace, for it is necessary that he be in the state of grace, and free from mortal sin at least. It must therefore be a lively faith that is a working faith, which imployes all the faculties and powers of the Soul. Thirdly, to be meritorious and with profit, it must be a faith working by Charity, which together make a true act of charity or love of God; such without all
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question may feel and receive the effects of the Sacrament; and may well say, *O Lord say the Word, mercifully shew thy goodness to me, that by vertue of this thy Sacrifice, I may receive thy grace, and reap the benefit thereof, and be worthy to hear and feel in my Soul, that most merciful sentence, Be it done to thee as thou hast believed;* and you shall receive the effects of the Sacrament, or as the Council sayes, you shall receive the fruit and profit thereof.

Our subtile Doctour *Scotus* tells us who they are who communicate spiritually, to wit, he who is just (that is, not infected with mortal sin) and according to his power, is well and Devoutly prepared to receive the body of Christ, and yet abstains out of Reverence, or for some infirmity, or because he can have none to Minister unto him. And our *St. Bernardine* calls it *spiritual eating*: to which two things are required, consideration of faith and affection of love; he only eats spiritually who has faith and charity in Christ,

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intending with Devotion to take this Sacrament, to wit, if he were not hindered. The same St. *Bernardine* requires three things in this spiritual eating. 1. Hunger. 2. Mastication. 3. Delectation. First, we ought to hunger after Christ ardently, and spiritually desiring him; for as our B. Lady said, *The hungry he hath filled with good things*; by hunger we understand the desires of the Soul, and such reigning one easily believes and hopes what he desires. The second St. *Bernardine* thus explicates, the spiritual Mastication or chewing, is properly an exact consideration, or meditation on Christs body, exposed as the price of our Redemption, and as food for our refection. The Third arises from the two former, for from thence the Soul is inflamed with love, which causes delight and sweetness, for the thing believed or represented in the mind, frequently causes a joy in the Soul, for love so inflames the heart of them with unspeakable delight, that it makes the Soul to melt in it self.

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Having spoken thus much of the spiritual Communion, I must also speak of the Sacramental and spiritual Communion.

8. Of the Sacramental Communion.

Q. Were it not better to Communicate also Sacramentally?

A. Yes sure, for the spiritual Communion has its effects, from the disposition & interiour Devotion of the mind, as the Divines call it, ex opere operantis, from the work of him who does it. But to take it Sacramentally also is, ex opere operato, as the holy Council of Trent, Sess. 7. c. 8. defines it, that is the work in it self, or the Sacraments of their own essence, in as much as they are instituted, and elevated by Christ, produce their sacred effects in the Souls of those, who with due circumstances receive them. For as the Council of Florence declares, The Sacraments of the new Law do contain grace; and confer it to those who receive them worthily;

thily; or as the Council of Trent sayes, *To those who put no obstacle thereto; which St. Cyprian confirms, saying, The Sacraments in themselves cannot be without their proper vertue; neither does the Divine Majesty any way withdraw it self from the Mysteries, although they be administred by unworthy Ministers.* Add to this that the Sacraments have their efficacy from Christs Institution, Ordination and Promise, as is to be seen in the Sacrament of Baptism, especially in Infants; which hath its effects independent of the Childs Devotion which it cannot then have, only because there is no Obstacle or Impediment.

Q. Why then do not Christians Communicate daily?

A. The holy Council of Trent, wishes that all present would communicate with the Priest, and in Primitive times the fervour of Christians was such, that they did communicate daily, either at Masse, or when they could not have Masse, by reason of persecution and scarcity of Priests,

Priests, the Church condescending to the necessity of the times, did permit them according to their Devotion, to receive the B. Sacrament in their Houses, to take it daily before all other meat, as Ecclesiastical Histories do testifie.

None can deny but that it was a pious custome to Communicate daily, yet not common to all, for it is certain that many holy persons eminent in Sanctity, did not take it Sacramentally for many years, particularly those who did live in the Desarts; yet St. *Basil* does not stick to say, that those who did lead a solitary life in the Desert, where there was no Priest, did keep the Communion, that is the *Eucharist* in their Cells, and Communicate themselves, nay in *Alexandria* and *Egypt*, every one of the people for the most part did the same.

Great St. *Hierome* sayes, I know that it is the custome at Rome, that the faithful do alwayes take the body of Christ, which I neither reprehend, nor approve, for every one abounds in his
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own sence. *St. Augustine* has the like Discourse, *some will say that the Eucharist is not to be taken daily, if you ask wherefore? because, sayes he, the dayes are to be chosen wherein a man lives more purely, and chastly, that so he may come more worthily to so great a Sacrament: for he that eats and drinks unworthily, eats and drinks judgment to himself. Another on the contrary affirms, that it is to be taken daily, &c. Let every one do what according to his faith he piously believes is to be done: for neither of these do dishonour our Lords body and blood, sith they strive contending who may do best to honour this most holy Sacrament: for *Zaccheus* and the *Centurion* did not contend among themselves, nor did any of them prefer himself before the other, when one of them did receive our Lord in his house with joy; the other said, *I am not worthy thou shouldst enter under my Roof; both honouring our Saviour, though not in the same manner; both miserable by sin, both obtained mercy; and concludes, one**

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in honouring God, does not take it daily; and another in honouring God, does not omit any day. Blessed be God in these our later times we have some, who if not every day, yet very frequently with Devotion receive the *Eucharist*, and some who out of humility forbear: but I fear we have too too many, who under this cloak, give way to the Temptations of the Enemy, and more who neglectfully omit it.

To such I may say, with St. *Chrysostome*, Even as it is perillous for him that is cold (to wit, in mortal sin) to come to it, so no participation of that Mystical Supper is poyson or destruction; for this Table is the strength of our Souls, the nerves of the mind, the bond of confidence, our foundation, hope, salvation, light, and life: surely if any one did justly consider this, he would not easily forbear. But alas, we easily suck poyson and pestilential vanities of the World, which lead us the way to Hell; we gormandise our selves,

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with what is pleasant to the Palate, not rarely the readiest way to our Grave, and still with danger of going further, even to Hell; and leave the means to prevent all evil.

But some will say, we are sinners, and so dare not appear, &c. To whom *Cassian* answers, we ought not therefore suspend our selves from the Communion of our Lord, because we acknowledge our selves sinners, but rather more greedily hasten more and more to it, both for the Medicine of our Soul, and purification of the Spirit; but yet with humility of mind and faith, that judging our selves unworthy to receive so great grace, we rather ask remedy for our wounds; otherwise, even the Anniversary Communion is not worthily to be presumed: as some so measure the Dignity, Sanctification, and worth of the celestial Sacraments, that they esteem none but Saints and unspotted, should presume to take them; and not rather, that by their participation, they might make us holy and
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clean. Such truly incur more presumption of arrogance in declining it, then as it seems to them, of humility: for when they receive them, they judge themselves worthy to receive them. It is much more reasonable that, with that humility of heart (whereby we believe and confess, that according to our merits, we can never come to those sacred Mysteries) we presume to take them every Sunday, for remedy of our infirmities, than puffed up with a vain perswasion of mind, that after a year we should believe our selves to be made worthy to partake thereof.

The counsel of St. *Ambrose* is very good, *Take that daily which daily profits thee; so live, that thou mayest deserve to take it daily: he that deserves not to take it daily, deserves not to take it after a year.* As holy *Job* did daily offer for his Sons, lest perhaps they might some way have sinned. Thou dost hear, that as often as the Sacrifice is offered, the death of our Lord, his Resurrection and

Ascension are declared, and Remission; Why then dost thou not take the daily Bread of life? He that hath a wound seeks cure for the wound, because we are in sin, the Medicine and cure is the celestial and venerable Sacrament: we say give us this day our daily Bread, if thou takest it daily, it is to thee daily, that is every day.

I will conclude with the Golden words of St. Basil. *It is (sayes he) an excellent thing and very profitable, to communicate every day, and to participate of the body and blood of Christ; he manifestly saying, He that eats my Flesh and drinks my Blo d, has life Everlasting : for who doubts but that the frequent participation of life, is nothing else then to live many wayes? We therefore communicate four times in a week, on Sunday, Wednesday, Fryday and Saturday, and other dayes, if there be a memory of some Saint.*

In fine, take away mortal sin, which is done by the Sacrament of penance; I see nothing but want of
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opportunity may justly hinder us from daily Communion: for the holy *Eucharist* is a fountain of grace, and of its own nature take away daily and venial sins. If we are sick, here is our Medicine: if wounded, here is a cure: if tempted, a refuge: if hungry, Bread of life: if thirsty, here is a fountain of life: if in necessity or want, here is a Heavenly Treasure laid open to all: If sinners, here is remission and indulgence. For our Saviour has left this holy Sacrament as a remedy for all our evils, and daily offers himself to us, continually invites us to this celestial Banquet. I may say with St. Chrysostome, *Christ calls us to Heaven, and we draw back and loyter, and make no haste, neither do we run to the thing which is the hope of our Salvation.*

Some indeed may pretend employments in secular affairs, although I believe, very few would neglect their corporal food for them: but are those employments lawful and good? if not, attend and repent, if so, will

Communion hinder them? no, but rather impart a Benediction to their endeavours. O but we have not time to prepare our selves for so great a Sacrament. If urgent and necessary, I will speak no further: but generally speaking, it is strange that we should be so amorous and careful of temporal things, that we cannot spare some time for spiritual things: we can find time to feed our bodies, for the most part with excess, and yet we cannot allow some time to feed our Souls.

9. Of the taking of the Chalice.

Q. How does the Priest take the Chalice?

A. The Priest having meditated a while, on the holy Sacrament now received, goes forward to accomplish the holy Sacrifice, kneeling down to adore the blood of our Lord, and taking the Chalice with prayer suitable, in the same manner as he did
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with the holy Host, he signs him with it, importing as much, as if he should say, the blood of our Lord Jesus Christ, which is the fountain and laver of our Sanctification, the price of our Redemption, and reparation, shed on the Cross, keep my Soul in security against all my Enemies, and bring me to life everlasting; whilst he is doing this, we may say,

*Hail sacred Blood for us still flowing,
To shew th' price of our Redemption;
Wash us from our sins always abounding,
And cleanse us by Christs bitter Passion.*

Q. Why does the Priest after this, take Wine?

A. Such is the Reverence which the Church bears to this holy Sacrament, that she ordains this taking of Wine after the Communion of the Chalice, lest any drops should remain in the Chalice: as also to cleanse it after the holy species.

Q. Why does the Priest go to the corner of the Altar?

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A. As he took Wine to cleanse the Chalice, so now out of Reverence to the Altar, where our Saviour was before offered, he goes to the end of the Altar, there to wash the tops of his fingers which had touched the Blessed Sacrament, lest any remnant or particle of the Host should remain on them: and also because it were unbeseeming that those fingers should touch any other thing before they were washed, so that this Ceremony is rather for Decency than Mystery.

Q. But why does he do it with Wine and Water?

A. There is no necessity of both, either may suffice; but the Church uses both, and not without Mystery; for the Priest having received the holy *Eucharist*, is to be washed with Water and Wine, that is, with spiritual exultation and joy signified by the Wine, and compunction of our Saviours passion signified by the Water; for this Sacrifice has a mixture of joy and sorrow, of joy for the holy

holy *Eucharist* ; of sorrow in regard of the passion represented therein ; of joy for the coming of our Saviour in so merciful, profitable and most loving manner ; of sorrow for our sins, which have been the cause of Christs so great Torment, Dolours and Death on the Cross. As therefore both those Mysteries are represented in the *Masse*, and both concur to our Salvation ; so the joyning of Wine and Water in this action, signifies the affections of the mind should correspond to what they signify.

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S E C T. V.

Of what follows to the end of the Masse.

I. Of the Versicle, which is commonly called Communion.

Q. **W**hat does the Priest say after he has Communicated?

A. He sayes a verse most commonly out of the *Psalms*, or other places of the holy Scripture, proper for the time or Feasts, in the same manner ordinarily conformable to the verse before the *Offertory*; in correspondence also to the Subject, and is commonly called Communion, because it is sung or said immediately after the distribution of the blessed Sacrament, when all do joyn together to praise God, and to give thanks to his Divine Majesty for so great a
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benefit. Some have noted that in St. Ambrose his time, the Priest did say Simeons Canticle: Now thou doest dismiss thy servant, O Lord, according to thy word in peace: because mine eyes have seen thy Salvation, which thou hast prepared before the face of all People; a light to the Revelation of the Gentils, and the glory of thy People Israel, which is very proper for this place, and may be said with Devotion by all present, especially by those who have received the holy Eucharist.

Q. What does it represent here?

A. In order to the Eucharist; it may well represent Christ's action after his last Supper, which he ended with a Hymn. The Arabick Text sayes, They give praise to God, for this Hymn was of Thanksgiving and praise to God. Whence St. Clement sayes, Having received Christs body and blood, we give thanks to him who has made us worthy to receive his holy Mysteries, and we ask that they be made to us, not unto judgment, but unto Sal-

Salvation, for the profit of our Soul and Body, for the conservation of Piety, unto Remission of sins, and for the life of the World to come; from hence we may gather, that all which follows in the Masse, tends to thanksgiving, and prayer, for the benefit and effects of the Masse.

Mystically as Pope *Innocent 3.* sayes, it is a Symbole of joy, representing the Apostles joy in seeing Christs Resurrection: The Text says, *They were glad when they saw our Lord*: It may also be said, to represent the joy of our holy Mother the Church, in seeing her children fed with the Flesh and blood of her Spouse Christ Jesus, whereby their pious desires are satisfied, and they nourished with that celestial Viand, which will bring them to the celestial joyes.

We may imitate the Apostles in their joy for Christs Resurrection, for if they were glad to see Jesus, and the *Bethlemites* when they saw the Ark; we have seen in this Sacri-
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sice of the *Masse*, that which was represented by the Ark, Christ Jesus himself, who is offered for us in this Mystical manner; we have therefore all reason to praise and glorifie our God, who comes to make his abode with us: those who have communicated have particular reason to rejoyce, that he is risen in their Souls, and hath given them a certain pledge of future glory.

Q. Why does the Priest say this at the right end of the Altar?

A. Because the Missal is brought to that side, to end the *Masse* where it was begun; and as before the reading of the Gospel, the Missal was removed from thence, to shew the Apostles going to preach Gods word to the Gentils, forsaking the Jews who were obstinate and rejected Christs Law: So now in the end of the *Masse*, the Missal is brought back again, to intimate unto us, that in the end of the World, the Jews shall receive true faith, and be united to Christs Flock.

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In this Ceremony therefore the Church represents the infinite mercy of God, who notwithstanding the *Jews* great malice, obdurateness, and hardness of heart, never ceaseth by his Ministers, to call them, and to shew the immensity of his goodness and clemency before the day of judgment, by a miraculous hand, as by force he will convert them. The Church also groans, sighs and prayes for the Conversion of all Nations, expecting the fulness of them, that is, the *Jews*, who at that time are to be converted, when both *Jews* and *Gentils* being become all of the same faith amongst the Elect, are to pass to everlasting life and glory

In consideration of Gods infinite goodness to these perfidious *Jews*, we may hope and pray for the conversion of our poor Countrey; and to reduce it to the true Catholick Church. *England* formerly did flourish with Saints, in so much that it was called the *Island of Saints*: O when shall we see those dayes again? 2. Of

2. Of the Post-Communion.

Q. What means this Post-Communion?

A. What follows is so called, because it contains Prayers and Ceremonies used in the Church after Communion, or after the verse, whereof we have now spoken in the precedent Section, it was used to compleat the Sacrifice as is said before, with prayer and thanksgiving.

Q. What are the Ceremonies here?

A. First, The Priest after he has said the foresaid Communion, kisseth the Altar, to signifie the interiour peace of his Soul, and turning to the people, salutes them with his wonted *Dominus vobiscum*, Our Lord be with you, advertising them of their duty, that they labour to conserve and keep in their Souls the true peace and the Divine benefits, and salutary effects of the holy *Eucharist*, and Sacrifice of the *Masse*; and withall invites them thereby to joyn with him in the prayers following.

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And the people may answer, *Fac cum spiritu tuo*, and with thy Spirit: with spirit and intention we wish that our Lord may be with thee, and as we hope, he is with thee; we joyn with thee in offering our prayers to our Lord. In confidence thereof the Priest turns again to the Altar, and there with all humility he sayes, *Oremus*, Let us pray: that we may be worthy to receive the true effects of this Sacrifice, whereto all the prayers here said, for the most part do tend: or in gratitude for so inestimable favour.

Q. What are those prayers?

A. The prayers have correspondence in Number, Ceremonies, Form, Manner, and Conclusion, with the Collects in the beginning before the Epistle, so that what has been said there, may be applyed also here: only we may note here, that the Church teaches us to make our prayers unto our Saviour, whilst he is present with us in that ineffable manner, thereby to beg those graces and gifts which

which are necessary for our state and calling ; sure we can have no better time or occasion, than when in a manner he invites us thereto ; all must confess, that there cannot be a greater pledge of his love, goodness, and mercy to mankind, whatsoever we can ask is no way to be compared with it.

It behoves us therefore to spend this part of the *Masse* in gratitude and thanksgiving, especially those who have communicated, and humbly beg for those graces and benedictions which we stand in need of, especially, that what we have done may be to Gods honour and glory ; for it is unseemly, that going from so great a Mystery, they should shew no more Devotion to their Lord and Master : certainly if we did consider well what we have done, and the opportunity we now have to demand grace and mercy, whereof our Souls have so much necessity, we would not be so negligent, or rather careless, but spend some time in contemplati-

on of the benefits received, and return praising and glorifying God, who has given such gifts to men.

Q. What is the Mystical signification?

A. Some will have them to signify the prayers of the Apostles, during the time between the Resurrection and the Ascension; for as *St. Luke* sayes, they were *always in the Temple praising and blessing God*; Others will have them to signify the prayers of the same Apostles just before the Ascension, when as we may piously believe, that they made many petitions to him, particularly that Christ would give them such graces and gifts, as were necessary for the great power and Commission which were given to them: In their imitation we may now ask for the graces necessary to our state.

Q. But why does the Priest reiterate Dominus vobiscum?

A. The Priest being here to represent unto us a new Mystery of the Ascension, in imitation of our Saviour,

our, who at his Ascension appearing to his Disciples, as St. *John* testifies, redoubled his Heavenly salutation of *Pax vobis*, Peace be to you; reiterates also his *Dominus vobiscum*, our Lord be with you, to comfort us, and to assure us that our Lord is with us according to his promise; Behold sayes he, *I am with you all dayes, even to the consummation of the World;* which may be a comfort to us, particularly to the faithful in our Countrey; for as St. *Prosper* glosses upon the foresaid words: *It is all one, and to say fear ye not your infirmity, but trust in my power, for I will not leave you in this work; not that ye may not suffer any thing, but I am ready to perform much more, that ye be not overcome by any cruelty of the persecutors; we are in the midst of persecutions, tribulations and afflictions, all which ought not to terrifie or frighten us, because we have this Buckler still to defend our selves, Our Lord is with us, for he sayes I am with you: and by the Prophet David assures us the same,*

same, I am with him in Tribulation.

Accordingly the Priest in this part of the *Masse* kisses the Altar, then turns and salutes the people, twice in token of the double peace which is given us by vertue of this holy Sacrifice and Sacrament, to wit, the peace of our minds in this World, and the peace of eternity which is here promised in Christs Ascension.

3. Of the Conclusion of the *Masse*.

Q. What is the Conclusion of the *Masse*?

A. The Church uses three several Conclusions of the *Masse*. The first is *Ite missa est*, Go or depart, *Masse* is done: to signifie that the *Masse* is offered up, bearing with it the summary of Christs passion, presented for us to God the Father; or that the holy Host carrying with it a sufficient Pass-port of our reconciliations, is received in Heaven, or the

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Masse is accomplished, and the Oblation for us is finished, or that the Sacrifice is sent us to appease Gods wrath from us.

By others, whether this *Ite missa est*, serves as a leave or permission to the people, to retire or depart from the Church, *Masse* being accomplished. So our Saviour after he had fed the multitude with Seven Loaves dismissed them, and dismissing them gave them leave to return to their houses. Or we take this *Ite missa est*, as he should say, go after Christ and follow, for we must not stand in this World, but hasten to our Countrey by good works, which we may the more easily do; because the Host is sent up or transmitted to please God the Father, by his Son Christ Jesus; by which Hell and all the force thereof is overcome, and the entry of Paradise opened. *Waldensis* deduces this Rite from the words of our Saviour, Rise let us go: as if the Priest should say, *Masse* is done, go man and fructifie, shew in your actions

actions what you have promised in your Orisons ; you have received the pledge of eternity, so, walk, that you may come to it.

Some very impertinently would have the custome of saying *Ite missa est*, to have been used in the dismissal of the *Catechumens*, for although that after the Gospel, they were dismissed, because they were not permitted to be present at the holy Mysteries, as is to be seen in *St. Denis*, and in the *Laodicean Council*, yet in no place do we find this manner of salutation unto them. Only in the Liturgie of *St. Basil* and *St. Chrysostome*, there is a command given, that they should withdraw or go forth, *Discedite Catechumeni*. But this *Ite missa est*, was alwayes said in the end of the *Masse*, only to the faithful Christians, after they had been partakers of the Mysteries. It is true that as *St. Clement* teaches, sometimes the Priest said, *Ite in pace*, Go in peace ; which words Christ did frequently use after some of his
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miraculous Works, and imports as much as the God of peace be with you all: not much differing in sense from the *Ite missa est*, for the peace which that presents, is that which is to be obtained by the *Masse*; So that in saying it, the Priest assures us, that peace is imparted unto us by the Sacrifice of the *Masse*.

We may piously meditate that at Christs Ascension, the Disciples were Devoutly kneeling, praying, and adoring our Saviour, until such time as the Angels did cry out unto them, *Ye men of Galilee, why stand you looking up to Heaven? this Jesus who is assumed from you into Heaven, shall so come as you have seen going into Heaven*, as if they should say go, and so lead your lives that ye may come to that glory, which is promised us in Christs Ascension, and let us Devoutly answer the Priest, by saying, *Deo gratias*, imitating the Apostles, who as St. Luke sayes, *adoring went back into Hierusalem with great joy*, and they were alwayes

in the Temple praising and blessing God, which is conformable to this part of the *Mass*, which as is said before ought to be of praise, and thanksgiving; whence in *Easter*-time the Church adds Alleluja, as a Canticle of joy and praise; joy in our Souls, and peace to God.

Q. What is the second Conclusion.

A. Sometimes the Church concludes the *Mass* with *Benedicamus Domino*, which she uses in all penitential times, as in *Advent*, *Lent*: The *Ember* days, and *Vigils*: as also in the Ferial days out of *Easter* time; in which times as she omits the *Gloria in excelsis*, which is a Hymn of joy; so she omits the *Ite missa est*, and in its place says, *Benedicamus Domino*, Let us bless our Lord.

Durand gives a plausible reason for it, saying, that in the primitive Church, when there was any solemn Congregation; the Priests were wont to conclude with *Ite missa est*, but when there were but a few, or none of the faithful people,

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ple, with *Benedicamus Domino*, and consequently to this when he says, *Ite*, He remains turned to the people after *Dominus vobiscum*: but when he says *Benedicamus* he turns to the Altar; it is not incongruously said, that *Ite missa est* is used in times of joy, in which the people are dismissed, but in those primitive times they are referred to prayer for remission of their sins:

Q. What is the third Conclusion?

A. That which is only used in *Masses* for the dead, when instead of the other, there is said *Requiescant in peace*, Let them rest in peace, which is suitable to the whole course of the *Mass*, wherein is no special prayer for the living; but what is then said to the living, is only to incite them to pray for the dead, as the Priest does all along; and consequently standing near to the Altar, in the end he salutes not the people, but prays for the dead, and so passes on without giving

ving any Benediction, as in all others he does, because the Benediction is not given, but to them, that are present, whose part is only to say *Amen*, as devoutly joyning with the Priest.

3. Of the Priest's Benediction.

Q. What Prayer is that which the Priest then makes?

A. He prays that his service or Sacrifice, not done by presumption, but in Obedience to Christ and his Church, may be pleasing and acceptable to the Divine Majesty, as well for himself, as for all those, for whom he has offered it: whereof we have a resemblance in Moses, saying to Aaron, Approach to the Altar and immolate for thy sin, offer the Holocaust, and pray for thy self and for the People: and when thou hast slain the Peoples Host, pray for them as our Lord hath commanded,

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This prayer being made, the Priest kisseth the Altar, as in confidence of his Sacrifice being accepted by God; he turns to the people, and saying, *The Omnipotent God, Father and Son, and holy Ghost bless you, Amen.* Making the sign of the Cross on all who are present; where we may note that as formerly has been declared, the Church in all Sacraments and Benedictions invokes the blessed Trinity, and that as the *Mass* begins with the invocation of the holy Trinity, so it ends.

Q. Whence comes the use of this Benediction?

A. The Church has taken it from the Law of Nature, *Moses* his Law, and from the Law of grace. In the Law of Nature *Melchisedech*, after he had offered his Sacrifice of Bread and Wine, a true figure of the Sacrifice of the *Mass*, as is declared in the first part, he blessed *Abraham*. *Jacob* also blessed *Joseph's* Children, and particularly at the time

time of his death; and when God taught *Moses* the manner of Consecration and Oblation, he determined a set form of blessing the people, *Our Lord bless thee and keep thee: Our Lord shew his face to thee, and have mercy on thee: our Lord turn his countenance unto thee, and give thee Peace*: Where we may note, that the form of the Benediction is virtually the same; for in that form there is thrice our Lord; presenting the Father, Son and holy Ghost, and they are but a more ample Declaration of Gods blessings which is sufficiently expressed in what the Priest says, Omnipotent God, who can by his power give all good gifts bless you.

Rabanus makes this applicarion of it, Our Lord God the Father, bless thee, and keep thee by his Omnipotency: Our Lord God the Son shew his face to thee by his incarnation, and have mercy on thee by his passion. Our Lord God the holy Ghost turn his countenance unto thee;

thee by his gracious inspirations, and give thee peace by the infusion of his grace. It has been also used in Christ's Church even from the beginning, as is to be seen in all antient Liturgies. The *Grecians* who use *St. Basils*, and *St. Chrysostomes* Liturgies, have it to this day; for the Priest turning about to the people, says, Our Lord keep ye all in his grace and goodness perpetually, now, always, and for ever, *Amen.*

But the principal motive of the Benediction in this place, is to represent more compleatly the Ascension of our Saviour, of whom it is said, as *St. Luke* relates, *Christ brought them forth abroad into Bethania, and lifting his hands he blessed them; and it came to pass that whilst he blessed them, he departed from them, and was carried into Heaven: from whence as Amalarius and others note, comes the Tradition of the Catholick Church, that the Priest in the person of Christ, having*

ving accomplished and distributed the B. Sacrifice, blesses the people.

Durand agrees in this, and adds also that this Benediction may well represent the coming of the holy Ghost, which Christ had promised; this signification is not unproper, for what is Benediction, but a communion of the holy Ghost in the effects of grace? which *Innocent 3d.* confirms, saying, that this Benediction signifies the descent of the holy Ghost, and is no other than a sealing and confirming of the effects of this Sacrifice, by which the holy Ghost comes to our Souls according to Christ's promise.

Q. But why does the Priest lift up his hand over the People, and sign them with the Cross?

A. This rite may be said to be taken from the custom of the Priests in the old Law: for *Aaron* stretching forth his hand to the people and blessed them; *Jacob* blessed *Joseph's* Children and did the same; nay, he laid his hands cross-wise on

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them;

them ; Our Saviour in his Ascension did the same, as is even now said. *Dionysius the Carthusian*, with *Lucas* and *Suares*, do conceive that our Saviour did then make the sign of the Cross, which *St. Hierome* confirms out of the Prophet *Esa*, I will put a sign in them : thus says he, Christ ascending to his Father left us, and placed it on our foreheads, that we might freely say, the light of thy countenance O Lord, is signed upon us.

Q. Is this Benediction the greater, by being given by a holy person ?

A. I cannot say, but that accidentally, the sanctity of the bleaser may add something to the encrease of the effects, following such Benedictions ; especially if they be private, independently of any order or function ; for if they be publick, or done according to the rites and forms of the Church, by Ecclesiastical and publick persons, as principally here in the *Mass*, little regard is to be had, either of their Sancti-

Sanctity or otherwise: for such blessing comes not from him, as a private person, but a publick; in the name of the Church, or rather from God himself; who has made that hand so powerful, as to Consecrate, handle, and take the body and blood of Christ Jesus, and who has promised to second the Priest's Benediction, according to that *They*, that is, the Priest, shall invoke my name upon the Children of *Israel*; that is, bless them according to the form which God had given them, and I will bless them: where God promises to bless them whom they shall bless. Whence *St. Augustine* advises us not to regard, if perhaps he that gives it be negligent, or cares not what he does, but behold our Lord who sends it.

We ought therefore to receive the Priest's Benediction with all Humility and Devotion. In *St. Chrysostomes* Liturgie it is said, that all the people bowing down their heads,

heads, were wont to say : Our Lord
 conserve for many years him, who
 blesses and sanctifies us; in which
 words they express the great esteem
 they had of this blessing, and their
 gratitude to the Priest who blesses
 them. St. *Augustine* declares the
 same, saying, ye ought to humble your
 selves at the Benediction, and faith-
 fully incline your hearts and bodies,
 for this Benediction, although it
 be given by man; yet not from man :
 the blessings we expect is from God, and
 therefore we ought to expect it with
 all Devotion and Humility.

Q. Ought we to make the sign of
 the Cross upon our selves?

A. I see it done very frequently;
 Now although the signing of our
 selves with the Cross at all times is
 good, yet at this time: as also
 when the Benediction of the holy
 Sacrament is given, it seems not so
 convenient: for in these we ought
 rather to attend to the Priests Be-
 nediction, and signing, as an Act of
 Authority and power in the person
 of God, which is far more to be
 esteemed

esteemed then our own private Action; our best disposition therefore to receive it, is passively with Humility of mind, and prostration, or bowing of the body and joyned hands

To conclude, we may consider, that the Priest here in the *Masse* represents the person of Christ in his Ascension, and blessing his Disciples, in whose name and power he Communicates unto us, the self-same blessing; let us therefore as in Spirit and Devotion, we have accompanied in this holy Sacrifice, our sweet Saviour in his Nativity, Life, Passion and Resurrection; So let us follow him in his Ascension, there humbly to receive his Benediction, and with the Disciples adore him, praising and blessing God for ever.

4. Of St. John's Gospel.

Q. Does this Gospel belong to the Masse?

A. No, for it is no part thereof, neither

neither is there any mention of it in primitive times; so that it is rather from the custome of the Church in later times. *Durand* supposes in use in some places, as also *Bucharus*; our Sarum custome was to say it at the Priests coming from the Altar.

Q. Wherefore then is it said here?

A. Gauant tells us, that after the Liturgie of St. Peter, something was read out of the Law and Prophets; probably some instruction to the people before they departed; in place thereof the reading St. *Johns* Gospel was introduced, that as *Suares* notes, even as the *Masse* was begun, by the Memory of Christs Nativity or Incarnation, so it might end with a circular mark of Christs Divinity and Humanity joyned in one; to the end that we might alwayes retain in our hearts the memory thereof, with a *verbum caro factum est*, and the word was made flesh.

St. *Augustine* affirms, that amongst

mongst all the Divine Authorities which are contained in the Sacred Text, *The Gospel is worthily esteemed the most excellent, and among the Gospel that of St. John, has the preeminence: and of all the parts of St. John's Gospel, the beginning is most sublime; for in it are contained the highest Mysteries of our faith* (id est) *The Trinity, Eternal generation of the Divine word, the Creation of all things, The Incarnation and the wonderfull effects thereof, as Life, Light, and Grace, which Christ brought unto us, wherby also we are made the Sons of God.* *Simplicius Bishop of Milan, as St. Augustine testified, did aver that he heard a Platonist affirm that the beginning of St. John's Gospel, was fit to be written in Letters of Gold, and set up in the highest places of all Churches: whence we may conjecture, that whereas by reason of concurrence of Feasts, or Sundays, or in time of Lent, Vigils, and Ember days, wherein there fall out*
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two Gospels on one day, one of the Feast, another of the time, the Church is wont to use a Commemoration of the one in the *Masse* which is then said, and at the end thereof reads its Gospel, as being the principal part of the Office, belonging to the *Masse*. Now for Conformity sake, or rather Uniformity, in times when such double Gospels do not occur, the Church has made choice of this Gospel, which is the Gospel of the Third *Masse* on *Christmas-day*, as the fountain of all other Evangelical verities, ordaining it to be said after such *Masse*.

We may add another reason from the frequent and devout custom of Christians, who get priests to say this Gospel over them in occasions of infirmity, head-ach, &c. To prevent, or take away Witchcraft, and to defend them from the Devil: we find also such reading of the Gospel over the sick, and over possessed persons, even in the Church

Church-Rituals, in the old *Sacramental Manual*: on Children after Baptism, and in making holy water: all which use the Church approves, or at least tollerates; from whence it may well come, that the Priests to satisfie their Devotion, did read this Gospel over the people before they went from the Church. *Harpfield* in his History, Sect. 13. Chap. 25. brings a wonderful History to this purpose.

Q. What Ceremonies are used in saying this Gospel?

A. The same which are used in saying the Gospel in private Masses, both for the sign of the Cross, and standing; for the people ought to stand and sign themselves on the fore-head, mouth and breast, at the reading of this, for the reasons there set down; and all ought to kneel down Devoutly with the Priest at the words, *Et verbum caro factum est*, And the word was made flesh; on the same motives which are given at these words of the Creed.

(124)
Es homo factus est, And he
made man; only in the end
we say instead of *Laus tibi Christe*,
Deo Gratias, Thanks be to God,
as concluding the whole office with
Thanksgiving.

We ought then to meditate on
the Mysteries contained in this
Sacred Gospel, principally the
Incarnation which is declared in
those sweet words, *The word was
made flesh*: and when we hear it
Solmnly pronounced, we ought
to adore our Lord, in heart mind
and love, and exteriorly express
it by bowed knees and bended
heart, saying, *Deo Gratias*.

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FINIS

J/en

